THE GREAT ASSIZE:

OR,

DAY OF IVBILEE:

Deliuered in foure Sermons, vpon the 20th. Chap. of the REVEL. VER. 12, 13, 14, 15.

Whereunto are Annexed two Sermons vppon the 1. *Chapter of the* Canticles, *Verse* 6. 7.

The fifth Impression, Corrected and amended by the Author SAMVEL SMITH, Minister of the Word of God, at *Prittlewell* in *Essex*.

Matth. 12. 36.

I say vnto you, that of euery idle Word that men shall speake, they shall giue an account thereof, at the day of Iudgement.

LONDON:

Printed by *Nicholas Okes*, and are to be sold by *Tho: Alchorn*, at his shop in *Pauls* Church-yard, at the signe of the Greene Dragon. 1630.

TO THE RIGHT VVORSHIPFVL AND VERtuous Gentlewoman, Mistresse *Jane Eliot* of *Newland Hall*: *Samuel Smith*, wisheth the encrease of all true comfort in this life, and eternall happines in the next.

RIGHT *Worshipfull; the Apostle* Paul *hath tolde vs, That* In the last dayes shall come Perillous times: For men shall

bee Louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to Parents, vnthankefull, vnholy, without naturall affection, Truce-breakers, false accusers, intemperate, fierce, no Louers at all of them which are good, Traytors, Heady, High-minded, Louers of pleasures, more then

louers

louers of God ; hauing a ſhewe of godlineſſe, but yet deny the Power thereof: *And they are the words of our Sauiour himſelfe: That* as it was in the Dayes of *Noah* : So ſhall the comming of the Sonne of man be. *And againe*, VVhen the Sonne of man commeth , ſhal hee finde Faith vppon earth? *When were theſe perilous times Saint* Peter

ter *speaketh of, if not now? When was there the like security: when gaue men themselues ouer to their owne hearts lust more then now: By the which then wee see that we are they,* Vpon whom the ends of the world are come; *And that wee must all shortly bee called to account for these things: The* Niniuites *fast and Repent; the* Publicans *do feare and*

and quake, when Ionas *cryeth to the one; and* Iohn *to the other of Iudgement to come,* Ahab *is humbled, and* Felix *trembleth, when from* Elias *and* Paule *they heare of Death and Iudgement: Yet alas, where is the man among vs, that thinkes of these things?* Doe not men crye, peace, peace, till Destruction come vpon them, as the Trauell

uel vpõ a woman with Child: *Shee thinketh not of the paine vntill it come, and they thinke not of this day of reckoning till it come. This is the ſecurity of our Age: ſo that we may now looke for an end to be put vnto theſe ſinfull daies: for what are they but the fore-runners of that laſt and dreadfull day? The Lord make vs wiſe betimes, that we may think of*

of that Great Assize, *and the account that wee are then to make I haue here endeauoured in a weake measure to vnfold the Doctrine of the* Day of Iudgment, *the which I heere present vnto your Worship in regard of the demonstration of my vnfeined thankefulnesse for your extraordinary kindnesse bestowed vpon mee: As also in regard of the great affection, and good deuotion*

deuotion you beare to the Truth: Accept therefore I pray you, what is heere offered vnto you, and take in good part my indeuour therein: ſo I humbly take my leaue, Reſting

Your VVorſhips in all Chriſtian duty to be commanded:

SAMVEL SMITH.

To the Christian Reader, Grace and Peace from *Iesus Christ*, the Prince of Peace.

* * *

CHristian Reader, I present heere vnto thy view, the fourth Publicke fruite of my Ministery, wherein I haue endeauored, that those especially of mine owne Hearers, might a second time take notice of my Exercises, that in Publicke I deliuered vnto them. The night commeth when

when no man can worke: *therefore it ſtands vs all in hand, both Miniſter and People, to eſteeme of Time as the moſt precious thing in the World; and the rather, becauſe we know not how ſoone we ſhall be called to an account of our Workes. Many haue had (many times) many good purpoſes of heart to cleaue vnto the Lord, that haue beene preuented by Death, for want of timely Repentance. It ſhall then be our wiſedome*, To agree with our Aduerſary while wee are in the way with him; *for if wee bee but once arreſted by Death, wee ſhall be ſure* to pay the vtmoſt farthing. *Vſe this as a helpe vnto thee, to better thee in the performance of that duty which concernes thee ſo neerely*, That thou muſt one day giue an account of thy VVorkes. *If thou reape any benefite by it, giue the praiſe vnto God*, from whom euery

euery good and perfect gift proceedeth; *and helpe me in thy prayers, which I shall take as a full recompence of all my Labours, and be incouraged to spend some houres more in the like duties, for thy good: In the meane time I remaine.*

Thine in the common Saviour:

Samuel Smith.

THE

The Printer to the Courteous Reader.

CHristian Reader, many faults haue escaped the two first Impressions of this book, many of them altering the very sense of the place, to the grief of the Author, who dwelling far distant from the City, and hauing a Pastoral charge to attend vpon, could not attend the Presse. But now the whole worke hath bin reuised and Corrected by the Author himselfe, so as now thou maist expect the same more perfect. Farewell.

THE GREAT ASSIZE.

The first Sermon.

REVEL. 20. 11. 12. &c.

11 *And I saw a great white Throne, and him that sate on it, from whose Face fled away both the Earth and the Heaven, and their place was no more found.*

12 *And I saw the dead both small and great stand before God: and*

Bezell: the

the Bookes were opened: and another booke was opened, which is the booke of life: & the dead were iudged of those things which were writen in the books according to their deeds.

13 *And the Sea gaue vp her dead which were in her: and Death and Hell deliuered vp the dead that were in them; and they were iudged euery man according to his deeds.*

14 *And death and hell were cast into the lake of fire: this is the second death.*

15 *And whosoeuer was not found written in the booke of life, was cast into the lake of fire.*

HAVING spoken (not long since) of the Comming of CHRIST into his *Garden*, or into his Church,

Church, and of his kinde and princely offers vnto vs, suing for entertainment at our hands, being his first comming vnto vs heere in this vale of Teares: I thought it very necessary to speake something of his second *comming*; that those that will not be moued with the former, might bee terified with the latter.

To which purpose I haue made choyce of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances needefull to bee knowne and learned of euery one of vs all. For heere the Second comming of Christ is reuealed to Saint *Iohn* in a vision from heauen, euen in that manner, in which Christ will come at the last day: For these fiue Verses

The sum of this Scripture.

containe in them nothing else, but a liuely and Heauenly description of the second cõming of Christ to Iudgement, with all the circumstances belonging to the same.

The parts of the text.

I. The Person of the Iudge.

For first, if you would know with what Maiesty, Power, Integrity, Seuerity, and Terrour, this great Iudge will come, you may see the person of the Iudge described in the first verse of this present Text.

2. Who shall be Iudged.

Secondly, if you would vnderstand what persons must bee cited and summoned, who must appeare: Saint *Iohn* saith heere, hee *Sawe the dead both great and small*, stand before the Iudge: all that euer are, that haue beene, or shall bee vnto the ende of the World, must appeare before the Throne of CHRIST IESVS.

Thirdly,

Thirdly, if you desire to bee instructed by what meanes, and after what manner Christ Iesus will proceede in Iudgement: What shall bee the Euidences and the Witnesses: What Iury shall passe vppon euery man and woman: The Holy-Ghost tells vs, that *the Booke shall bee opened*, that God will Iudge euery man by his owne conscience; for that shall giue euidence, either with or against thee, either to excuse or accuse thee. 3. After what manner.

Fourthly, and lastly, if you would know what shall bee the finall ende of all men, you may heere perceiue, that they whose Names are written in the Booke of Life, shall bee *Blessed*; But Death and Hell, and Sathan, and all vngodly sinners shall bee cast into a Lake of Fire and Brimstone 4. The issue of the Iudgment.

for euermore, which is the second death.

Now hauing seene the meaning of the Text; let vs come to speake of the seuerall points, one by one in order.

I saw a great white Throne, &c.

THis Verse contaynes in it a notable Description of the Iudge himselfe. And whereas S. *Iohn* saith, *he saw a great white Throne*; that is, Christ Iesus reuealed it vnto him in a Vision, the manner of his second comming to Iudgement; and withall, commandeth him to write it in a booke, for the comfort and instruction of the Church of God for euermore.

Doct. Heere then wee may note the great care and loue of IESVS CHRIST, towards his poore Church

Church and people, that hee would not haue them ignorant of his second comming to Iudgment: But hee doth make it knowne to his Disciple *Iohn*, and bids him record it in the booke of God for our instruction, that so no man might be ignorant of it: but rather might prepare himselfe by true repentance, to meete the Lord Iesus Christ in the Clouds.

Now concerning the Vision, Saint *Iohn saw a Great white Throne*: he saw a throne set, and this Throne is described by two properties: First a *Great Throne*, Secondly, *a white Throne*. The First shewes the Wonderfull *Might*, *Maiesty*, and *Power* of the Iudge. The second shewes the *Purity*, *Integrity*, and *Vprightnesse* of the great Iudge of the whole world.

1. Great Throne described by two properties.

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I. Great Throne described by two properties.

2.

And as it was shewed vnto *Iohn* in a Vision, so our Sauiour Christ himselfe speaketh of it, when hee shewes, that as earthly Kings, when they will make shewe of their Regall Power, and Dignity, of their Maiesty: they ascend into the Thrones of their Kingdome: euen soe CHRIST IESVS, when hee comes to Iudgement, hee will come with all Glory, all his Holy Angells shall attend on his Sacred person: And then hee will ascend into this *Great white Throne* of his Glory, to pronounce that finall sentence both on the Sheepe and on the Goates.

Vse. 1. shewes the difference betwixt Christs first and second comming.

Heere then wee see a manifest difference betweene Christs comming in the flesh, to bee a Mediator and Redeemer, and his second comming to Iudgement.

ment. And surely it makes much for the comfort of Gods poore children, that though heere they bee in want, in misery, and pouerty, yet they shall bee made partakers of this glory of their head *Christ Iesus*.

Secondly, it serues to astonish all hard-hearted sinners, which contemne Christ and his poore members: Christ will at last manifest his power in their iust condemnation. *Vse.* 2.

Seeing the person of the Iudge is of such endlesse power, and glory, of such wonderfull Might and Maiesty: this must humble all men, when they come to stand in presence of so great a Person as wee doe when wee come to heare the Word preached and taught, to receiue the holy Sacrament. *Vse.* 3.

If wee were to come but into the

the presence of an earthly prince, how carefull and circumspectly would wee behaue our selues, to doe nothing vnbeseeming the presence of so great a person. This is the great care men haue, when they come into the presence of an earthly Iudge, to put off their hats, and to shew all tokens of reuerence: And yet it is a wonder, to see how vnreuerently men and women come into the presence of the Euer liuing and most high God; into the presence of the great Iudge of Heauen and Earth, the King of Kings, and Lord of Lords. When wee come to pray, or to sing Psalmes vnto God, how vnreuerently do some sit with their hats on? would any man do it in the presence of an earthly Iudge, or a mortall presence? Surely it is an vnreuerent behauior,

uior, to sit couered, either when we speake vnto God by prayer, or when God speaketh vnto vs in his word.

Againe, when men come to heare the word of this great Iudge, the glorious Gospell of Iesus Christ: when they reade it priuately in their Houses: It is wonderfull to see what little reuerence they shew in the glorious presence of this great Iudge, and vnto such holy ordinances.

Would any earthly Prince take it in good part, if thou shouldest stand in his presence, and hee talke with thee for thy good, and thou shouldest euen at that time turne thy backe vpon him, and fall to wiping of thy shoes, or some baser busi nesse? Though men dare not doe this in the presence of an earthly Prince: yet when Iesus Christ shall

shall speake vnto them in his Word and Gospell, they will more regard the vaine and foolish talke of any Boy or Girle that shall prattle in their eares, then the heauenly voyce of this great Iudge CHRIST IESVS. Which shewes very plainely, that they care not for Christ, and that they make but small account of his Word and glorious Gospell. Oh therefore let vs consider when wee come, eyther to speake to GOD by our praiers, or to heare Christ speake vnto vs in his Word; that wee come to appeare in the glorious presence; that so wee may come in feare and reuerence, as becommeth the presence of so great a *Maiesty*.

Vote.

Vse. 4. Seeing the Person of the Iudge is of such endlesse Maiestie, and power, wee must take heede

heede wee neuer doe wrong any of his poore members, for *Christ* hee takes it as done vnto himselfe, and hee will neuer put it vp at our hands. Let vs therefore embrace the counsell of the Prophet *Dauid*, in the second *Psalme* and twelfe verse, *Kisse the Sonne least hee bee angry*, & so let vs regard his word, embrace his Gospell, loue his people, Obey his truth, kisse the golden Scepter of this great and mighty Iudge of the World, least in his anger he breake vs in peeces with his *rod of yron*.

2. White Throne.

Secondly, this Throne of *Christ Iesus* is called a *white Throne*. Now this White Throne, it betokeneth purity, beauty, sincerity, and integritie: And therefore it sheweth that CHRIST IESVS the Iudge of the whole world, will

To shew his purity.

iudge

iudge all causes, and all persons, vprightly, sincerely, and purely: no cruelty, nor injustice, not wronge will hee doe to any creature, but will proceed most sincerely in all vprightnesse. Indeed, iudgement in this world many times swarueth greatly: sometimes the Iudge is not able to search into the depth of the cause: sometimes for feare hee dareth not doe Iustice: sometimes for fauour hee is withholden: sometimes bribes *blind his eyes*, and peruert the right sentence. But it shall not be so with this Iudge of the whole world. His sentence is a righteous sentence, hee will iudge according to truth: hee is able to finde out any cause, and will examine it to the bottome: hee feareth no mans person, he will not be moued with fauour to conceale the truth.

Gene. 18.

truth. And as for rewards, hee contemnes them all, it is far from him to deale vniustly; therefore no doubt he will proceed according to *Iustice*.

Vse. 1. Serues for matter of comfort vnto the godly.

This serueth for the comfort of Gods people in this world: we see oftentimes the righteous cause is troden vnder foot, mens lands and liuings are detayned, and taken from them by vnrighteous iudges, and that vnder colour of Law. Well, let men haue patience, & know this, that there will come a day, wherein there shal be iustice & true iudgement done vnto them. Here thy cause shall be heard, it shall be righted, for Christ Iesus will be a righteous Iudge for the *poore*, the *fatherlesse*, and the *widow*. Againe, wee see how the members of *Christ*, which make conscience of sin, and are carefull to heare the word

word, and to walke accordingly, that such bee disgraced and despised of the world. Well, let vs learne heere to possesse our soules with patience: for there will come a day of reckoning, when as our righteous cause will bee heard, and wee shall haue iustice, and all the contemners of Christ Iesus, and persecutors of his poore members, shall feele the smart of it.

Vse. 2. For instruction.

Secondly, seeing Christ Iesus, the Iudge commeth thus with might and Maiesty, not as a Sauiour or Mediator, but as a Iudge: it must admonish all men and women now to repent and turne vnto God in the time of mercy? *To seeke the Lord while hee may bee found and call vpon him while hee is neere.* Now while wee liue, Iesus Christ commeth vnto vs by his Ministers,

Esay. 55.6.

sters, as a Sauiour to saue our Soules, in mercy to bring vs to Repentance. But after this life he will no more come as a Sauiour, or a Mediator, but as a mighty Iudge full of *Maiesty*, ful of *Might*, *Power*, and *Glory*. And therefore looke how men die, so shall the Iudge finde them. If thou die in thy sinnes, and doest not repent, and seeke for pardon at the hand of the Iudge, whilest thou liuest heere. There is no hope of mercy after death. For how death leaueth thee, so shall iudgment finde thee. *Caine* died many thousand yeares agoe, and *Iudas*, in their sins: so shall the last day find them. For after death there is no mercy but iustice and iudgement. Note well.

And one sitting thereon.

The Person of the Iudge described. Reu.14.14.

NOw who this is, which sate vppon this *Great White Throne*, you may see in the *Reuelation* of Saint *Iohn*, the foureteenth chapter, and the foureteenth verse, *I saw a White Cloud, and on sitting on it like the Sonne of man, hauing on his head a golden Crowne, and in his hand a sharpe Sickle.* So that wee see that it is the Sonne of man, euen CHRIST IESVS GOD and man, that shalbe the Iudge. Mat.25.31 And so doth Saint *Mathew* call him: *When the Sonne of man commeth in his glory, and all his holy Angells with him, then shall he sit vpon the Throne of his glory.* And againe, hee entitles him by the name of a King; *Then shall* Ver.34. *the King say to them on his right hand*

hand, &c. This is taught by the Apostle, *Wee must all appeare before the Iudgement seate of Christ.* 1. Cor. 5. 10.

True it is that our Sauiour Christ is *King*, *Priest*, and *Prophet*; a true Prophet, in whom was contained all the secrets and whole counsell of God: A true *high Priest* whose Sacrifice alone was able to put away the sinnes of the whole world. But when he comes in the *Throne of his Maiestie*, to iudge the quicke and the dead, he shal not come as a *Priest* or *Prophet*; for these Offices of Christ are finished. For his propheticall Office, hee hath sufficiently reuealed the whole counsell of God his Father to his Church and People: First by his holy Prophets; then by himselfe; after by his Apostles and Ministers. And therefore seeing that his propheticall

Office is finished, hee calles not himselfe a Prophet, but a *King*. againe, Christ Iesus our Priest, hauing once for all offered vp that *Propiciatory* Sacrifice, for the sins of all the Elect; now this Office of a Priest is likewise finished, & this Sacrifice must bee no more iterated and repeated. But now he Commeth as a *King*, in all *maiesty* and *Glory*. For though his Prophetticall and Priestly Office be accomplished: yet his Princely Office is not finished, but shall in a speciall manner shew it selfe at that day, and Christ Iesus the Iudge of quicke and dead, shall begionne to manifest himselfe to be a King of all Nations, men and Angells. Now shall he shew himselfe to be King of Kings, and Lord of Lords, full of all Diuine and Heauenly power and glory; For that now at the name

of

of Iesus euery knee shall bow.

Christs first comming was in humility. His second shalbe with much glory.

When our Sauiour IESVS CHRIST liued on earth, hee came in misery, very base and lowly; euery child durst looke him in the face. Then euery base fellow euery sinfull wretch durst mocke him and spit in his face. *Herod* and *Pontius Pilate*, and the rabble of the Iewes, durst then vse him at their pleasure.

But now, Hee shall come as a King, full of Maiesty and glory, guarded and attended vpon with many thousands of heauenly Souldiers, euen all his holy Angells; and then hee will make *Herod* and *Pontius Pilate*, yea the greatest Kings and Monarchs to stoope. Nay then, all his enemies shall *tremble and quake*, *Zach. chap.* 12. *ver.* 10. and not dare to open their mouthes against him. Oh them! what a

terror may this bee to all wicked and vngodly sinners, that liue in sinne to see him come in that wonderfull Maiesty, to bee their Iudge, whom they haue contemned, whose members they haue persecuted, and whose word and glorious Gospell they haue not regarded, but troden vnder foote: for hee shall come with a sharpe two-edged Sword to cut them in peeces, and a consuming fire to burne vp all vngodly sinners.

Note.

Heb. 12. vlt.

The godly haue cause of reioycing in the Kingly office of Christs.

And as hee is a King to the wicked, so hee is a King to the godly. Hee alone hath the Scepter of *Dauid*, to the endlesse comfort of those that bee the children of his Kingdome. For who is it that curbes *Leuiathan*, snaffles the Diuell, brideleth his force and malice? Surely this our King. Who is it that

cuts

cuts the throate of sinne in his members, and taketh away the strength of sinne? Surely this King of Kings. Who breaketh the brasse barres of Hell, and pulleth out the sting of Death, our sinnes, that they sting not our soules to the eternall death? None can doe that but this our King CHRIST IESVS. Who opens the gates of heauen? who puts his spirit into the hearts of his children, making them to cry *Abba, Father?* to lift vp their soules, and with ioy to long after this Kingdome of Heauen? Surely, it is none other in Heauen or earth, but this our gracious King: who being the onely immortall and wise GOD, hauing the Key of Heauen and of the bottomelesse Pit; hee alone can kill and make aliue, hee alone can lift vp to Heauen, and Rom. 8. 15.

send to Hell: hee alone, and none but hee, can saue and destroy. O what a comfort is this vnto all the poore Members of CHRIST IESVS? For what greater ioy and comfort can there bee to any poore soule then this, to know; that he that is their Iudge, is their Sauiour, a sweete Redeemer, a mercifull Iudge vnto them? Hee will neuer condemne his owne members: Nay, hee will crowne them with Immortality, life, and Glory.

Vse. Teacheth vs subiection vnto this King.

What must this teach vs? Surely, seeing our Iudge is a King, and that hee alone is able to saue and to destroy: this must teach vs euery man and woman (in the feare of God) to yeelde to this King that true loyalty, that sincere obedience, and seruice, which this our King requireth

reth of vs in his blessed word: *If I be a Father, where is mine honour? if I be a Lord, where is my feare?* saith the Lord. So will Christ say; If I be a King, where is that loyallty, seruice, and obedience, that is due vnto mee? Now Christ Iesus is a Spirituall King; and therefore hee will bee serued in Spirit and Truth. O then let vs all, with a godly purpose of heart, yeelde, and resigne our selues, bodyes and soules to honour this King, and to performe vnto him true and Spirituall obedience for euermore. Alas, it is not externall and outward seruice, which hee expects: hee is not like an earthly King; but he regards the heart and the soule, that is a speciall thing in his seruice. And if wee shall thus performe this spirituall seruice and obedience, then we

Malac. 1. 6

Hee will bee serued in Spirit and truth.

wee shall shew our selues to bee his loyall and dutyfull Subiects, and then will hee acknowledge vs for his Seruants: But if wee deny to him this seruice of the hearts, and giue it to any other, hee will then cast vs off for euermore. Thus much of the Maiesty of the Iudge, and of his sincerity and vprightnesse in Iudgement.

Now in the description of the Iudge, it is further added; that from the face of this Iudge, both *The Heauen and the Earth flie away*: And this doth shew the wounderfull seuerity of this great Iudge of Heauen and Earth. Wee know that men flie those things that they feare and dread: So heere the Heauen and Earth so feare the glorious presence of Iesus Christ the great Iudge of the whole world and seeke

Seuerity of the Iudge described.

seeke to hide themselues, that they may not appeare before him. This flying of the Earth and the Heauens, and hiding themselues that they dare not appeare in the presence of *Christ*: this shewes the wonderfull Maiesty, and the great seuerity and terrour of *Christ Iesus* the Iudge: We haue heere an Obiection to be answered.

The Heauens and the Earth are voyd of sense, they are Great and Mighty creatures: Againe, they bee very goodly and beautifull creatures, Besides all this, they neuer committed any sinne: how commeth it to passe then, that they shall flie & hide themselues from the glorious presence of the Son of God? *Obiect.*

Answere. They neuer sinned indeede, but yet the sinne of *Answ.*

of man is of that force, that it hath infected both the earth we treade on, and the Heauens ouer our heads, many thousand miles about vs. Oh then, see how monstrous a thing sinne is in the sight of Almighty God: what a vile thing, that the contagion and infection thereof should hurt and infect the whole Heauens, and make them that they dare not abide the glorious presence of God their Creator. O, should wee not abhorre sinne as the vilest thing in the world? Wee are afraide of the plague, because it infecteth and killeth mens bodyes: But the plague of Sinne is a thousand times, and more, to bee abhorred and fledde from; seeing it poysons and infects both body and soule; and is so contagious, that the creature is afraid to behold

behold the face of the Sonne of God.

Seeing both Heauen and Earth shall flie and perish from before the glorious presence of CHRIST IESVS: Nay they shall burne with fire, as *Peter* saith: 2. *Pet.* 3. 10. 11. All these goodly houses, all thy golde and siluer, and costly apparell shall be burnt with fire: this may teach vs moderation and sobriety, in the vse of Gods creatures. What folly is it, to spend all that a man hath to build a stately house; and yet in the end, it must bee consumed with fire, and bee come nothing else but fewell for the fire? *Obser.* 1.

Secondly, Seeing the heauen & the earth, these great and mighty Creatures, these beautifull and excellent workes of almighty Gods power, which haue no *Obser.* 2.

sense,

sence, nor feeling, nor neuer sinned: if these shall flie before the Sonne of GOD, as beeing not able to endure his presence: Alas, what shall wicked and hard-harted sinners doe? what shall become of the vile wretches of the world, which liue and delight in sinne? *where shall the vngodly and sinners appeare?* what will become of all ignorant soules? what will become of the Blasphemer and Adulterers? If the Heauens and the Earth, these great and glorious creatures which sinne not, shall not bee able to stande in his presence; Then, what I say, will become of all prophane and vngodly sinners? Alas, they shall be euen at there wittes end, not knowing in the world which way to turne them, nor where to flie for succour? where shall they

they seeke for refuge, when as the Iudge himselfe is their enemy? who dares pleade for them? dare any Saint or Angell? No, no: No Saint nor Angell dares open their mouth to speake one word in their behafe; neither can any creature deliuer them from the dreadfull vengeance of this terrible Iudge.

Verse 12. *And I saw the Dead, both great and small.*

THus haue you heard the person of the Iudge described by his wonderfull Maiesty and power, wherwith he wil come to iudgment; and also by the great seuerity and terrour that shall astonish both the Heauen and the Earth, and make them to flye from before his presence.

Now

The persons that shall appeare in Iudgment.

Now in this Verse, and that which followeth, is declared who they bee that shall appeare before this great Iudge: Namely, *I saw the dead both great and small, &c.*

Secondly, the euidences that shall bee brought in, and what witnesses shall bee produced, either to excuse, or accuse, in these words; *And the Bookes were opened.*

And I saw the dead both great and small, &c. Before wee come to speake of the wordes, heere may a question arise: Namely, How this can be true that Saint *Iohn* saith, *Hee saw the dead both great and small?* For wee beleeue that Christ Iesus shall Iudge both quicke and dead; not onely the dead, but the liuing: and *Paul* saith, *wee shall not all die; but we shall be changed:* They that bee

Quest.

1. Cor. 15.

be liuing at his comming. Then how doth t' is place agree with them, seeing S. *Iohn* sayth heere, *He saw the dead?* Heere is none spoken of, but the dead, no mention of the liuing.

I answere: Saint *Iohn* sayth, that *Hee saw the dead*: Not that hee saw not the liuing too: For he saw (no doubt) both quicke and dead stand before God. But hee speaketh heere, onely of those, of whom there might be some doubt. For if the Dead, and they which haue beene rotten so many thousand yeares, shall appeare, and stand before God: How can wee thinke that any of the liuing shall bee wanting? If that they which haue beene dead for sixe thousand yeares, and are turned to ashes, shall be brought to iudgement: then (no doubt) they which bee

found liuing, when Christ shall come to iudgement: So then it is euident, that though Saint *Iohn* speaketh heere onely of the Dead, because there might be most doubt of them, yet he sayd in a vision, all men both quicke and dead, shall bee present before Almighty God, at the Barre of Iesus Christ.

Doctr. Comfort to the godly, that they shall rise again.

I saw the dead. Hence may wee rayse a double Doctrine: First, a notable comfort for the soules of Gods children; namely, that the dead bodies of Gods children doe not perish; they are not cast away, and lost, when they dye, but they shall rise againe. They shall bee purified and made a glorious body; and they shall stand in the presence of the Lord Iesus Christ, and shall see his glory. And therefore let vs not thinke, that when death

death commeth and seperateth the Soule from the Body, that then the body doth perish, and is cast away: No, no: it shall rise againe; it is but layd in the graue, as in a sure Chest; and there it is at ease, and lyeth a sleepe, as on a bed of Doune: But when Christ Iesus shall come to iudgement, it shall rise againe. For wee must know, that enery true beleeuer is made a member of Christ. And not onely our soules are vnited to Christ, but euen our dead bodies, when they be layd in the graue; they still remaine the deare members of his Mysticall Body, and therefore shall not perish, but rise againe to glory. And for our further confirmation in this point of Resurrection, let vs see how it is confirmed to vs by the Testimony of

Resurrection proued.

the Holy Scriptures: as that of Daniel; *they that sleepe in the dust shall awake: some to everlasting life, and some to everlasting shame.* Dan. 12.13 And the Lord God by the Prophet *Hoseas*, doeth make vnto his Church this gracious promise: *Hosea* 13.14. *I will redeeme thee from the power of the graue, I will deliuer thee from death: Oh death, I will be thy death; oh graue, I will be thy destruction.* This is cleared by the Testimony of Iesus Christ himselfe. *The houre* Iohn 5.28. *shall come, in the which all that are in the Graue, shall heare his voyce, and they shall come foorth: And they that haue done good, shal goe into the resurrection of Life; and they that haue done euill vnto the resurrection of condemnation.* This is taught by the Apostles of Christ Iesus, in diuers places of their Epistles. As, *Behold*, I

shew

shew you a Mistery: Wee shall not all sleepe, but we shall be changed, and that in the twinckling of an eye, at the last Trumpe. And this is that which all of vs confesse to beleeue, as one of the most principall Articles of our Faith: *The resurrection of the dead*: So that wee see it is cleare, that the godly and the wicked shall both arise. But the ends of their resurrection are different, the one shall rise to life Eternall, the other to perpetuall shame, and eternall Destruction: So that howsoeuer it shall bee a ioyfull day to the godly, that haue the sting of *Death* taken away from them through Christ his death; yet the wicked shall haue no benefit by it; and therefore vnto them it cannot properly bee called a *resurrection*; no more then the taking of a Malefactour out

1 Cor. 15. 52.

Phil. 3. 22.

of prison to bee executed, can be called a *deliuery.* But it shall bee with the gooly and the wicked, at this day, as it was with *Pharaohs* seruants: *Genesis* 40. both of them were taken out of prison, but the one of them to bee restored to his Office, to minister before the King, but the other to bee executed, and put to a cursed death: Euen so shall it bee with the godly, and the wicked at the last day: Both shall arise out of their graues as out of a prison; but the one to be euer with the Lord, ministring prayses vnto him for euermore: the other to bee banished from his presence, and cast into euerlasting condemnation. For vnto them alone is the resurrection a benefit, where remission of sinnes goes before: as we are taught in the Creede.

This

This must needes bee a great comfort to *GODS* Children, when wee can say with *Iob, chap. 19. I know that my Redeemer liueth, and that I shall see him with these eyes*: This same body shall arise, this very body for substance, though purged and cleansed from sinne, yet the same for substance shall rise againe: And these my eyes which haue beene carefull to seeke Christ Iesus, to behold his glory, to reade his blessed Word, to relieue the distressed members of Christ; that these my eyes shall see my blessed Redeemer, to my endlesse ioy: and these mine eares which haue beene carefull to heare thy holy Word to saue my soule; they shall heare his sweete and blessed Voyce, saying vnto mee: *Come yee blessed of my Father.* For the bodies of *Gods* chil- *Vse* 1.

Children shall not perish, but shall rise to glory, and bee made like vnto the glorious Body of Iesus Christ. *Oh how this should moone all men and women*, to vse their bodies well, to the honour of Christ Iesus; seeing hee will not let them perish, but will Crowne them and glorifie them for euer.

1 Cor. 15. 8

Secondly, this must needes bee a fearefull terrour vnto all prophane and filthy sinners, who bestowed their bodies wholy in the seruice of sinne and Sathan: *They shall looke on him, whom they haue pierced, and shall lament*: Zachar. 12. 10. For euen their dead bodies shall rise too; but how? to iudgement, to torment, and to burne for euer in the lake of fire and brimstone. Thou hast set open thy wanton and adulterous eyes, to behold vanity; thou

thou hast delighted to heare vanity, more then goodnesse; thou hast vsed thy Tongue to lying, deceite, swearing, &c. and hast runne to vaine sports, and pastimes on the Lords day, to the dishonor of Christ our Sauiour, to serue the Diuell, and thine owne lust: Oh know, that thy body shall one day rise againe to iudgement, to torment, to be cast into the *Lake of fire and brimstone.*

Consider the rich Glutton, hee should bee a warning to all vngodly sinners. Hee gaue his body to all kinde of vncleanenesse, pride, drunkennesse, &c. Hee gaue his tongue to lying, swearing, and cursed speaking; and now is his body tormented, and would giue euen a whole world, if hee were Lord ouer it, for one drop of water, to coole his

Luke 16.

his flaming tongue. Oh let him bee a warning to all sinners, and teach vs to vse our bodies well; to looke to our eies, to our eares; and to set a Watch before our mouthes, for feare least wee dishonour GOD by them, and bring endlesse Woe vnto our selues. Well then, you see that as it is an exceeding great ioy to Gods Saints, that they shall rise againe; so is it a terrour vnto the wicked; that they shall *Rise againe to iudgment*: 1 *Sam.* 2. It were well with the adulterous man, with the Drunkard, &c. if their bodies might neuer rise; if they might Rot and Perish in corruption, and that their soule might bee euen as the soule of a beast, a vapour vtterly to be extinguished. But now there is more behinde, they shall one day come to iudgement: And there-

therefore Saint *Iohn* telleth vs in this place, that he saw the dead *both great and small*, stand before God. Euen our dead bodies must rise, eyther to honour, or dishonour; eyther to ioy, or to paine; to saluation, or damnation: And therefore it is necessary for vs to bethinke our selues of this betimes.

Who: Great and small.

Both Great and Small: These words may admit a double exposition: For it may seeme this; that by *great* and *small* is meant those that be great men growne, or else small Children: Young and old, all must appeare. For, wee see that many dye, euen little children, young infants of a span long; some againe die, full of yeares. Well, both great and small must appeare; none shall be so young, or so little, but that they must stand before God;

and

and none so great, or so strong, but they must appeare likewise. Secondly, by great and small may bee vnderstood all sorts and degrees of men, and Women; great men, and great Women; poore men, and poore women: All sorts and conditions, must come to iudgement, as well the Prince, as the subiect, as well the rich, as the poore begger: As though Saint *Iohn* should haue said; I saw all men that euer haue beene, or shall be to the end of the World; none shall bee wanting: The rich and poore, young and old, high and low, married and vnmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this be, to see so many millions of thousands: It is a great sight to see an Army of men of a thousand; but heere shall bee a thou-

thousand thousands. Euen all men, women, and children, that euer haue beene, or shall bee, to the words end: None shall be wanting, the rich, and poore, young and old; high and low, bond and free; all must stand before God: And therefore it is well called the day of the Lord, when all the off spring of *Adam*, shall stand before God.

Seeing S. *Iohn* saw the Dead both great and small, stand before God, that is all sorts of men and women, high and low, rich and poore, bond and free, all must appeare, and hold vp their hand at the Barre of this great Iudge: Surely, this ought to mooue all men, both great and small, rich and poore, to make Conscience of their Liues, to repent of all their euill wayes, to turne to God by true repentance; *Vses diuerse. 1.*

tance; for you see heere no excuse will serue the turne, no auoyding of this appearance; all must appeare, the very Diuells themselues, and all the damned spirits must come to iudgement. 2 Cor. 5. *Tophet is prepared for the King*: Esay 30. the Iudge, the Gentle-man, the Rich man, if they be wicked, their riches shall not bee excused, nor the poorest shall not bee forgotten. Surely, and if wee haue any care at all, what shall become of our poore soules at this day? It ought to perswade all men, both poore, and rich, both Minister and People, to repent, to turne to Almighty God, to lead new lines; that then we may reioyce with ioy and comfort. This did make *Paul* to *labour to keepe a good conscience, before GOD* Act. 24. 16. and all men; and why, because there would come a Day when all

all must rise to iudgement, and giue a straight account of all their Thoughts, Words, and Workes. And the same reason should moue vs likewise to keepe a cleare conscience. And what is the cause that men liue in sinne, and defile their bodies, with many thousand filthy sins? Surely, because they thinke not of this day when they must stand before God. If they could but thinke of this Day, that they must all come to a reckoning: Oh, it would stay and bridle their carnall hearts from many foule and filthy sinnes, which now they commit with greedinesse: 1 *Cor.* 5. 11. *Acts* 17. 3.

This will bee a blessed Day to all the children of God, to heare the Iudge say vnto them. *Come ye blessed.* Oh happy day, oh blessed voice.

But

But to the vngodly sinners that liue in sinne, to the Drunkard, Blasphemer, &c. this will bee a terrible and tearefull Day, to heare the woefull voice of the Iudge, *Goe yee cursed into, &c.* Oh dolefull voyce Oh heauy newes, oh fearefull sentence, oh woe, and ten thousand woes to all vngodly sinners: Woe then to the Idolator: VVoe to the adulterer, &c. Woe vnto all vngodly and wretched sinners: for there is no escaping of this sentence. All must appeare, all must stand before God, all must come to their answere. None shall be so great to escape, or so small to be forgotten. And then woe to them that shall rise to this fearefull and woefull Sentence, and heauy newes of condemnation. Oh, it had beene better for such men, if they had

neuer

neuer beene borne, or had beene brought fourth as loath some Toads or Serpents; for then beginnes their eternall misery and condemnation. O then againe, and againe, let vs bethinke our selues, that wee must come to iudgement; we must bee called to a reckoning: wee cannot escape the Sentence of Iudgement by any meanes whatsoeuer.

Againe, where Saint *Iohn* sayth, Hee saw the dead: Heere is matter of endlesse comfort to all the poore members of Iesus Christ. In this life, who is more full of woe, who more full of payne in body and soule, then Gods children? Long and tedious sicknesses, many annoyances: some be ful of sores from top to toe, as *Iob* was; some maymed in body, as the poore man was. *vse 2.* *Iob. 5. 7. 8.*

Well: when our bodies shall now rise, they shall not be weake, or lame, or maymed; but a perfect body, sound and a glorious body. All paine shall haue an end, all woe shall cease: *But as for the vngodly it is not so with them*: But they shall arise, that both body and soule may goe to hell together.

Psal. 1.6.

Stand before God. I saw the dead, &c. Here we see againe, that our account must beginne before God himselfe: wee must stand naked in his sight, and who then can thinke to hide his sins from him? Hee knoweth the heart, and tryeth the reines; and his eyes are like a flame of fire. O how this should moove euery man and woman, often to bethinke himselfe of this time, when hee shall come to his account, euen before the eternall

Reuel. 2.

God,

God, who cannot bee deceiued, nor bribed. If a malefactor come before the Iudge, that is guilty of treason or murder; how hee quakes to thinke of the terrour and seuerity of the Iudg! hee is afraide, and trembles, to appeare in his presence.

How much more should wee tremble and quake? And how should hard-hearted sinners bee at their wittes end, to thinke they must come to stand *before God?* to appeare at the barre of the euerliuing, and most mighty *Iehouah*, who can cast both body and soule into hell fire? O what secure and careleſſe wretches are wee, that are nothing mooued with theſe things, to repent and to turne to God, to leaue our foule and filthy sinnes! And if a poore prisoner condemned, should laugh and bee merry,

simile. would not all men thinke him to be a mad-man? And shall not wee bee worse then mad-men, if wee neuer come to thinke of these things? If a poore trauel-ler that hath but one penny in his purse, shall come to an Inne, call for all manner of dainties, and neuer thinke of the shotte; would not all men thinke him madde, and out of his wittes; What madnesse then is in euery one of vs all, if in this our pil-grimage, or trauaile on earth, we spend our dayes in pleasure; bathe our selues in sport and pa-stimes, carking and caring for the things of this world; and ne-uer to bethinke our selues, as to say, Alas, what doe I now? I eat, I drinke, I carde, I dice, I take my pleasure, and bathe my selfe in delight: but woe is me, I must come to iudgement, I must giue my

my reckning; I must *stand before God* one day, and there giue an account. O that wee had hearts to thinke of this? both young and old, rich and poore, Minister and people, that wee must stand belly-naked before God, that we must giue an account of all our sinnes, to his Maiesty: It would bridle vs, and keepe vs from many presumptious sinnes, which now we commit.

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The end of the first Sermon.

The great Afsize.

The Second Sermon.

Revel. 20. 12. &c.

12 *And I saw the dead both small and great stand before God, and the Bookes were opened: and another booke was opened, which is the booke of life: & the dead were iudged of those things which were written in the bookes, according to their deeds.*

WEe haue heard already the person of the iudge described vnto vs, with what vnspeakable maiesty and glory hee shall come to the great

great comfort of the godly: And also with what terrour hee will come, to the great terrour of the wicked. Secondly, wee haue heard who shall bee cited to appeare: *both great and small*: all must appeare. 1. Thess. 4.

Now followes in the third place, the most speciall and principall matter of all; namely, after what manner all men shall bee iudged, in these words: *And the bookes shall be opened, &c.* Wee see that Earthly Iudges are brought vnto the Bench with great attendance. They beeing set, the prisoners are brought forth, and are called ouer, one by one; and their matters are heard, and witnesses produced: and so according to their faults they receiue iudgement. Euen so at this great day of the Lord Christ Iesus shall come with

3 Circumstance, how men shall bee iudged.

thousands of Angels; and before him shall stand all men and women, *Both great and small*: And then shall the books be brought forth: Indeede wee see, when an earthly Iudge sit on the Bench, it holds a long time to try causes: such witnesses, and such euidences must bee procured. But it shall not bee so at the last day: for when al men shal stand at the barre of Christs iudgement, they shall then bee iudged according to the written Records, euen *according to the Bookes*: for they shall then bee opened.

Bookes, What is meant by them:

Now if you would know what these Bookes bee, it is easie to know: for they bee euen the particular conscience of euery man and woman: thy conscience is the booke that shall be opened; and that shall be as good as ten thousand witnesses, either to excuse,

Euen mens consciences

cuse or accuse thee before God. For there shall neede no other witnesse, no other euidence against vs at the last, but our own conscience. For as God hath his Booke of infinite *Knowledge*, whereby hee knoweth the sinnes of all men and women as certainely as if they were written in a booke; and though men forget them, yet the Lord remembreth them: So he hath giuen vnto euery man and woman a booke, their owne conscience; wherein are written all our thoughts, wordes, and deeds, so as none shall escape.

A maruailous thing.

And then shal be opened; First the Booke of the Law, and the Booke of Conscience: the one shewing a man what hee shou'd do, the other what he hath done. Against the Booke of the Law, none shall be able to except. *For the*

Psal. 19. 9. *the Commandements of the Lord are pure, and righteous altogether.* And as for the booke of Conscience, who can deny it, or except against it? seeing the Lord will now iudge a man, not by another mans conscience, but by his owne, the which he hath alwaies had in his owne keeping, euen in his owne bosome.

What things are written in our Consciences.

Now, seeing heere what is meant by these bookes; namely, euery mans particular Consciences: let vs come to search what bee the things written in this booke; and first, what vse we are to make vnto our selues from this: *Euery mans booke shall be opened, &c.* First, in these bookes are written euery thought of our heart: none so secret, or so close, but it is heere recorded. Secondly, euery speech and word of our mouth. Thirdly, euery

In the Bookes of our consciences is written, 1 Our thoughts.

uery deed that men do. *Thou hast* 2. Our Words.
sealed up all our sinnes in a bagge, 3 Our Workes.
saith *Iob*, to shew the exact kind of keeping of them against that day of account. Surely, if there be any thing in a man to be marualled at, I must needs confesse that this is a wonderfull worke of God, that hee hath giuen to euery man and woman a Conscience, which is like vnto a booke; in which is recorded all our thoughts, words and works. A wicked man, an vnchaste woman, how many thousand vile and filthy thoughts haue they in their mindes night and day? their hearts burne in lust and in vncleanesse: Now they passe away to them, they regard them not, they make little or no account of them. But (alas) they are all written in this booke of thy conscience: thy conscience markes

kes them, thy conscience writes them downe. And if thou repent not of them, and leaue them, O woe to thy soule, when *these bookes come to be opened and read ouer* For then thy conscience wil accuse and lay to thy charge euery one of them in order. *Thou hast set my misdeeds before mee, and my secret sinnes in the sight of thy countenance*, saith *Dauid*.

Againe, in the heart of man, what anger, what enuy, what malice lurkes therein and they passe it ouer, and thinke it no matter. Well, know (beloued) that vnlesse you repent of the very thoughts of your hearts, euen these things will bee found written in the bookes at the day of Iudgement; and what a lamentable thing will that be?

2. Our Words.

Secondly, as Conscience is priuie to all our thoughts, and will

will accuse vs of them at the day of iudgement: so all our speeches are noted therein. What a number of wicked speeches passe out of the mouthes of wicked & vaine men and women? what horrible & blasphemous oaths? what cursed speaking, lying, and slandering? Now a wicked person, that thus abuseth his tongue so many thousand times in a day, hee cannot for his life remember them. Well, know that euery sinnefull word thou speakest, is written in this booke, there it is recorded: and when this booke of thy Conscience shall bee opened, it will discouer all thy sinnes, not onely thy filthy thoughts, but euery wicked word. Our Sauiour tels vs, Mat.12.36 that *wee must giue an account of euery idle word at the day of iudgement.* And though men labour

bour to forget them, yet they are written in their consciences and one day shal come to iudgement. O how this should awaken vs all, and cause vs to looke vnto our liues, to make a couenant with our eyes, as *Iob* did; and to set a watch before our mouths, as *Dauid* did; and to lay aside our vaine oathes, and idle mirth, which (as *Salomon* saith) cannot want iniquity; seeing one day they must all of them come to iudgement.

Our workes.

Thirdly, if we come vnto the liues of men and women, why (alas) they bee nothing almost but a continuall practise of sin; as the sinnes of mens liues they bee innumerable, euen as the Sands on the Sea shore. Now though mens liues abound with so many thousand sinnes, yet wee see man perceiues not, nor knowes

knowes not one quarter of his sinnes. It may bee, hee knoweth some: but (alas) they forget the greatest part of them.

But yet they be all written in this *Booke of thy conscience*: and they shall all come to iudgment. When these Bookes shall bee read, then all our sinnes shall bee made manifest, though neuer so secret: for thy Conscience doth marke them all and penne them downe against this day of account.

Now seeing what is meant by this booke our *Conscience*: and likewise what bee written in them, euen all our thoughts, words and workes: let vs come to see what vse wee are to make of this Doctrine. Hence first of all wee may obserue the endlesse loue and mercy of our God towards vs; fore-telling of euery

euery one of vs now of the opening of these Bookes, that our consciences shall bee layd open, these bookes vnclasped, and all our thoughts, words, and works, must come to iudgement. Surely, it is to this end and purpose, that we might preuent the danger that is to come, and labour to keepe a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sinne, but assure vs that we are in the fauour of God.

Secondly, wee see here that it is not enough for a man or a woman, to abstaine from euill wordes and workes, but euill thoughts likewise, the very lust of the heart. *Paul* complaines of this: and *Peter* bids *Simon Magus* to *repent and pray, if perhaps the thoughts of his heart might bee*

par-do-

pardoned. I doubt not but the children of God are carefull ouer their very thoughts. For a wicked carnal man may abstaine from some grieuous sinnes; But it is a note of the true childe of GOD, to repent of his euill thoughts, and to be carefull ouer them.

Thirdly, seeing euery mans conscience in this booke, and euery mans sinne is penned down therein: wee may see the woefull misery of all those that haue defiled consciences, filthy and vncleane hearts. For looke how their consciences doe accuse them, euen so will God condemne them. And hauing not repented of their sinnes, they carry a tormentor within them; namely, a guilty and an accusing conscience, which is their Judge to condemne them, and their

Vse. 3. Shewes the misery of such as haue polluted consciences.

hell to torment them.

Vse 4. Fourthly, seeing the Bookes must bee opened, and euery mans conscience must come to scanning? because sentence shall passe, and iudgement shall bee awarded according to the things written therein. How should this cause vs all, both Minister and people, to labour to get a good conscience? If thy conscience be good, thou shalt not faile to be blessed; if thy conscience bee filthy and polluted, thou art accursed: And therefore it should bee our chiefest care, our chiefest study, and our chiefest desire all our life time, to keepe a good conscience. Now if you aske, how is it possible to get a good conscience? I answere, for the getting and keeping of faith and a good conscience; we must know that it is done by the vse of

The means to get a good conscience.

of the Word of God. *Sanctifie them by thy Truth: Thy word is the Truth*: All graces of Gods Spirit, are wrought by his word. But that we may get a good conscience, wee must: Iohn. 17.

Fitst, repent of all our sinnes: wee must know by the Law of God, what is sin, and what is not. 1.

Secondly, wee must know the heauy curse of GOD euen for sinne, that the reward of sinne is Death eternall both of Body and Soule. For men doe by nature blesse themselues in their sinnes; and though we heare of GODS iudgments agaynst sinne, yet whose heart is touched and troubled? Thus men runne on still in sinne, and feare nothing. They meane well they say, but yet liue ill, and thinke all is well. 2.

Thirdly, till we see what sinne 3.

is, and then see the curse of God due to sinne, wee shall neuer seriously try our consciences, and see how our sins haue wounded them, that so wee may repent vs of sinne.

4. Fourthly, wee must bee grieued for our sinnes; wee must acknowledge and confesse them, begging for pardon of them; and to hunger, and thirst after Christ Iesus: For there is nothing that can purifie the conscience, and quiet the heart, but onely the bloud of Iesus Christ applyed to our soules by Faith, with perswasion of the forgiuenesse of them.

Marke heere then (beloued) when a man is thus humbled for his sinnes; and beggeth the pardon of them earnestly, with sighes and groanes; then will the Lord send downe into his soule

soule, his blessed Spirit; to assure vs of Gods mercy, of the pardon of our sinnes, that our wounds in Conscience are healed, and this is done by the meanes of Faith, which purifies the conscience. Acts. 15.9.

Vse. Hereby we may perceiue, that most men and women, are in a woefull case. For (alas!) the greatest part are ignorant of the law of God, and know not what is sinne; and what is not sinne; and therefore cannot possibly haue a good Conscience; *For, whatsoeuer is not of faith is sinne.* Heb. 11.6.

Againe, though men see their sinnes, and oftentimes their conscience checks them for sinnes, yet how few doe bewaile their sinnes? For I am perswaded that there is not so wicked a sinner, but sometimes his Conscience checkes him. Indeede men see

not the danger, and feele not the wounds of Conscience, because now their Bookes bee clasped, they bee shut vp, their seared Consciences bee now asleepe. But the day will come that their Bookes must bee opened, and their secrets declared; and then their Conscience will accuse, condemne, and torment them.

Againe, when a man or woman hath gotten a good conscience, so as beeing truely humbled for their sinnes, and begging pardon, they finde some assurance of GODS loue in Christ, and that now their consciences doe not accuse them; euen then must men take no lesse paines to keepe and preserue a good conscience, to doe nothing to wound thy Conscience. A mans conscience is

a very tender thing. It is like the apple of the eye; if it bee prickt but with a pin, it will not onely blemish the eye, but endanger the sight: So conscience, it is a tender thing, if yee pricke it by sinne, it will blemish thy conscience, wound it, and euen make hauocke of thy soule. And therefore saith *Salomon, Counter-gard thy heart, and watch ouer thy soule, Prouerbs* 4. 14. that thou do nothing that may wound thy conscience.

Meanes to preserue a good conscience.

Now, that we may keep these Bookes of accompt, (our consciences) pure and good, we must doe two things. First, auoide all things that may any way hurt a good conscience. Secondly, vse all good meanes and helpes to cherish a good Conscience. In truth all sin hinders a good conscience. Sinne is that which

1.

2.

wounds the Soule, and maketh hauocke of a good Conscience: that is the very cut throate of mens soules. And therefore, if you would keepe a good conscience, take heede of sin, which wounds a good conscience and makes it vnable to stand before God at the last day.

What be the lets of a good conscience.

But there bee two especiall lets and impediments of a good Conscience: First, ignorance of the Law, and the word of God. For when a man knowes not what is sinne, and what not; how can hee take heed lest hee wound his Soule? And therefore wee see, let a man come into his House at Midnight, hee can see nothing amisse, and out of order; but let a man come in at Noone, then hee can espie the least disorder: Euen so poore, blinde, ignorant

1. Ignorance

Simile.

soules

soules, not knowing the Law of God, cannot see any wounds in conscience, nor nothing amisse in them. But let them come to the word of God, and looke in this Glasse, then they shall finde themselues much out of order; to haue wounded soules, and defiled consciences.

The other impediment of a good conscience is worldly lust; namely, the loue and exceeding desire of Riches, Honours, Pleasures, &c. And hee that suffers these desires to haue place in his heart, hee cannot possibly keepe a good Conscience. 2. Worldly lust.

And heere would I admertize euery Christian: First, to doe all things that may saue and cherish true sauing faith, whereby our soules bee assured of the loue of GOD in CHRIST IESVS for the

the pardon of our sinnes. For Faith is the roote and the foundation of a good Conscience; and without Faith there can bee no good conscience. Now to preserue Faith, wee must often heare and reade the Word of God, repent of our sinnes, acknowledge and confesse them, and be humbled for them; and walke in the pathes of Faith and Repentance: And in so doing, wee shall finde more and more the comfort of a good conscience. And therefore we must take heed we doe nothing to breake off the feeling of *Gods* loue, for to wound our poore conscience.

Rom. 10.

Secondly, wee must indeauor in all things to obay Gods will, and beare a constant purpose not to sinne in any thing. For purpose to liue in sinne, and con-

science

science, cannot stand together; so that where there is a purpose to liue in sinne; there is neyther faith, nor a good conscience.

Thirdly, wee must walke with God, as *Henoch* did, so to order our liues, as alwayes in the presence of GOD; and this will make vs keepe a good Conscience; and the want of this maketh men bold to sinne, because they consider not that *God* seeth them, and that they haue a conscience within them.

And another Booke was opened, which is the Booke of Life.

THVS when Christ hath examined the Bookes of mens Consciences, to view what is therein written, that *iudgment* may bee awarded thereafter: Now hee sheweth that hee will

open

What is meant by the Booke of Life.

open a second Booke, euen *the Booke of Life.* And of this booke of Life, wee shall see often mention in the word of God, both in the old and new Testament; as that of *Moses*: *Oh this people hath grieuously sinned: Therefore now if thou pardon their sinne, thy mercy shall appeare: But if thou wilt not, I pray thee race mee out of the Booke which thou hast written.* Againe, *Let them bee put out of the booke of life, neither let them be written with the righteous.* Againe, *Hee that ouercommeth shall bee clothed in white array, and I will not put out his name out of the Booke of Life.* And the Holy Ghost speaking of the glory of the heauenly *Ierusalem* saith: *There shall enter into it no vncleane thing, neither whatsoeuer worketh abhomination or lyes But they which are written in the*

Exod. 32. 31, 32.

Psa. 69. 28.

Reuel. 3. 5.

Reuel. 21. 27.

Phil. 4. 3.

Lambs

Lambes Booke of Life.

Now if you would know what is heere meant by the *Booke of Life*, it is the booke in the which all the names of Gods Elect, which in his eternall purpose hee hath chosen, bee written, as it were, with Letters of Gold: and it is nothing else but GODS eternall counsell, purpose, and decree, wherein he hath elected and chosen a certaine company of mankinde, to bestow eternall life vpon them: for we must not thinke that God hath any neede of a Booke; but onely for our vnderstanding hee speaketh thus: Euen as a Captaine records the names of his Souldiers, to call them one by one; and as in Cities the names of the chiefe men be recorded: So God hath as it were, enrolled the names of all his Saints, and engrauen them

in

in the booke of Life, with letters of gold for euer, so as not one of them shall perish. Thus seeing what is meant by the Booke of Life, let vs see what we may learne hence.

Vse 1. Shews the happy condition of the faithfull.

First, hence wee may see the blessed and happy estate of all the Elect and chosen children of GOD. For all those which be written in the Booke of life, they bee blessed and happy for euer.

Reuel. 3 1. If thy Name bee written in the Booke of Life, thou shalt neuer perish. Christ will not blot out thy name out of the Booke of Life, but acknowledge thy name to be in his Booke at the latter day, to thine endlesse ioy and comfort. *whom GOD loues once, hee loueth to the end.*

Rom. 11 But woefull and wretched are those which are not Written in this Booke: for all these shall be shut

out

out of Heauen, whose names are not in the Booke of the liuing; but in the blacke Bill, the Booke of Death. Reu. 21. 27

But heere wee must take heed of the carnall reasoning of wicked Men and Women. Many there bee who reason thus: If I be the childe of God, and written in the Booke of Life, let me liue as I list, I am sure to bee saued. Others say, if I be a Reprobate, and not written in the Booke of Life, I am sure I shall bee damned, although I liue neuer so well. Poore soules, they know not what they say; they speake flat contrary. For if God haue Elected any man or woman to eternall life, he hath ordained that they should walk in the way to eternall life. And it is impossible that they should runne on in sinne, and liue and dye

die therein. And therefore if men thus reason, they do euen cast away there owne soules. But let al men know, that as God hath ordained some men to eternall life and written their names in heauen; so hee hath appointed them the meanes to walke in, to bring them thereunto.

Rom. 8. 30.

Vse. 2. Shewes what care the godly ought to haue to know that their names bee written therein.

Secondly, we are taught here that the Lord hath a Booke of life, wherein all the names of the Elect bee written: we see hence what must bee our chiefest ioy and comfort, euen this, To know assuredly that our names are written in the *Booke of Life*. This Christ himselfe will teach vs in that speech of his vnto his Disciples, which reioyced so; because the Diuels were subdued vnder them, and cast out by them: Nay rather (saith our Sauiour) *Reioyce that your names are writ-*

written in the booke of Life: But (alas) what do most men & women reioyce in? To be the son of a rich man, a gentleman or nobleman; to haue gold and siluer, landes and liuings: This makes men to beare themselues a loft. But who is hee that reioyceth in this: That he is the Son of God, that his name is written in the Booke of Life?

Note.

Well, hauing thus obserued from the word of God, what is meant by this Booke of Life, namely, the eternall decree of Gods election; here-hence commeth two weighty points to bee considered of vs: First, whether it be possible for the child of God to know whether his name bee written in the booke of life or no: Secondly, if it bee possible, then by what meanes we may attaine to this knowledge, to be assured

that our names bee in Heauen: that wee are in the number of those that shall be saued. And these are two most necessary and fruitfull points to be knowne of all Christians.

1. Whether it be possible for the Childe of GOD to know whether his name bee written in this booke of Life.

Concerning the first point, whether it bee possible for the child of God to knowe whether his name be written in the book of Life, or not: The Church of *Rome* holds, That no man can certainly know whither hee bee the child of God, or no. Nay, they condemne this as a foule fault, and bold presumption, for any man to bee certainely perswaded of this, That he is the child of God, elected in Christ Iesus; and that his name is written in the Booke of Life. They say, we are to hope well, &c. But (alas) shall wee venture the saluation of our soules vpon an vncertaine

certaine hope? No, we must go further, and labour to be assured, and certainely perswaded of this, That our Names are written in the booke of life.

And that a true Christian man or woman, may assuredly be perswaded, and certainly know, that he is the child of God, it is out of question, if we will beleeue the holy Ghost. Else why should S. *Peter* will vs to giue all diligence *to make our Election sure?* And why did our Sauiour bid his Disciples *Reioyce that their Names were written in the Booke of Life*, if they could not know it? Againe, euery Article of our Christian faith doth confirme the truth of this Doctrine; where we are taught to beleeue the Catholique Church; and that wee are of the number of Gods people. We beleeue the

2. Pet. 1. 10.
Iob 19.
Rom. 8. 16.
Luke 10.

pardon of our sinnes, and that we shall haue life euerlasting.

Now then you see how little we are beholden to the Church of *Rome*, who hold, that we may not bee certainely perswaded of our sauation, but must onely hope well. Did not *Iob* know it; Did not *Paul* know it? Then let no man doubt of this, but the children of God may, and doe know it, that they shalbe saued. And therefore let vs beleeue this doctrine and imbrace it: And withall, let vs abhorre the doctrine of the Church of *Rome*, which is contrary to the Gospel of Iesus Christ. For what comfort can any Christian haue, till hee know that he is the childe of God? How should wee dare to call vpon God? How can we bee at peace in our Soules? With what comfort can wee performe obedi-

Iob. 19.
Rom. 8. 38.

obedience vnto God, except we find his blessed perswasion, that our names are in this Booke; and that wee bee the Elect and chosen of God?

2. Secondly, now the next question is, How any man or woman may come to this certaine knowledge, whether his name bee written in this booke, whether he be the childe of God, or not? And this you see is a matter of no small moment, but a most weighty matter, and concernes our soules very narrowly; and therefore let vs be carefull to listen vnto it, that wee bee able to *proove our selues, whether we be in the faith, or not*, whether we be the sonnes of God, or not; and so whether wee shall be saued, or not. O, it is matter of endlesse comfort to Gods children, when they know this, that

They be the children of God; & that eternall Life belongs vnto them, it will stirre them vp to obey God with ioy and cheerefulnesse, in all his Commandements.

By what meanes we may come vnto this knowledge. Deut. 29.

Now there be two wayes to know it; One is by ascending into heauen, into the Priuy counsell of God, But this is a dangerous way, and not to be attempted of any man, because *Secret things belong to God: but things reuealed to vs, and our children*: And his wayes are past finding out. And therefore this way no man dare to assay.

Besides this, there is yet an other way to know whether our names be written in the booke of life; and that is by descending into our selues; and by certaine markes and testimonies in our owne harts, to proue that wee are

are in the number of *Gods* Elect. For as *Salomon* sayth, *As water sheweth face to face: Euen so the heart sheweth man to man.* Euen as a glasse sheweth what a mans face is: so will a mans heart and conscience shew what man is in the sight of God. Then, if you would now know whether your names be written in the booke of Life; that is, whether you be the Elect of God, and heires of eternall life; you must now enter into your owne soules, *proue your selues*, and you shall certainely know whether you shall be saued or damned. For if thou find in thee the true markes and notes of *Gods* childrē, thou needest not feare but that thy name is in this booke, and thou shalt certainely be saued. But as for wicked and prophane men and women, that make no conscience

Prov. 27. 19

2. Cor. 13.

ence of sinne, they shall in spite of their teeth, vpon this examination, sing the dolefull tune, *I am a damned sinner*, I know not what will become of my poore soule at the day of Iudgement; And therefore that we might in some measure try our selues, and iudge whether wee bee in this booke, and so shall bee saued; let vs search out of the holy word of God, some certaine markes of Gods children.

Markes of Gods Children by the spirit. Rom. 8. 15.

The first marke whereby wee may know whether we bee elect or not, is the inward testimony and witnes of Gods spirit, *Yee haue not receiued the spirit of bondage to feare againe, but yee haue, &c.* Whereby S. *Paul* tells vs, that wicked and vngodly sinners which haue not the Spirit of God to guide them, but liue in sinne; they haue onely the spirit of

of bondage, they haue no true peace in their soules: but they that bee the children of God, haue the spirit of adoption, who seales vnto our hearts the assuance of our adoption, and election, and doth make it knowne vnto vs, that we are the sonnes of God: *For his spirit doth witnesse to our spirits, that we are the sonns of God, Romanes* 8.16.

And, that no man might deceiue himselfe, and thinke hee hath the testimony of GODS Spirit, when hee hath it not: S. *Paul* giues vs two most excellent notes, to know whether we haue the testimony of GODS Spirit, yea, or not. It maketh vs *cry* and that *Abba Father*. Where the Spirit of GOD doth witnesse to any mans soule that hee is the childe of GOD; it will make him *cry* to God, and euen Rom 8.15.

fill

fill heauen and earth, with crying and teares, with sobbes and sighes for the pardon of his sins. And he which hath not this in him, that hee cannot cry vnto God for pardon of his sinnes; this man cannot truely assure himselfe that hee is the childe of God. And though men say, they hope to be saued, yet (alas) they seldome or neuer pray vnto God for the pardon of their sinnes.

2. Secondly, if we find the testimony of Gods holy Spirite, that we are the children of God; It will make vs, not onely, to be earnest with God for pardon of our sinnes, but it will make vs cry, *Abba, Father*, that is, it will make vs beare the tender affection of a dutifull childe, so as we shall be afraide to offend so louing a Father. And therefore all

all those which delight in sinne, & are not afraid to offend God: Surely they can finde no assurance, that they be the children of God. And therfore, if you desire to bee assured that your names be in this booke; labour to find this testimony of Gods spirit, to witnesse vnto your Soules, that you belong vnto God, and labor to be earnest in praier vnto God, for that is a speciall worke of Gods Spirit.

1. Cor. 2. 12.

By the Word.

The second meanes whereby we may know, whether our names be written in the booke of Life, is by the Word of God. For, the word of God tels vs, whosoeuer beleeueth in Christ Iesus shall be saued. But the child of God hearing this promise opened and applied, by the Ministerie of Gods Word, is able to say, I beleeue; and am able to apply

apply this promise to my selfe: For a man that hath faith, knoweth that he hath it, and therefore can say, seeing I beleeue with all my heart, surely I know I shal be saued.

3. By the fruits of Election

Thirdly, besides the blessed testimony of Gods spirit, which cannot deceiue, and the witnesse of the word of GOD; we may know our election by the fruites, and effects thereof. As we say a man is aliue, so long as wee see him breathe, and can iudge of the Tree by the fruites: Euen so, by the effects of Election, wee may know whether our names bee in the booke of Life, or not. Now the fruites of Election bee set downe by the Holy Ghost, that all men may bee able to examine and try themselues, and know whether they bee ordayned to Life, or not: *whom GOD prede-*

Predestinated, them also he Called and whome he Called, them also he Iustified, and whom hee Iustified, them also he Glorified. Rom.8.30.

Where wee may behold the markes of our Election. For all that bee Elected to life Eternall, and bee written in this Booke; they are first called; secondly Iustified; and thirdly, Sanctified. So then, if you would know whether you bee elected to life, looke to these three effects of Election. Art thou Called? art thou Iustified? art thou Sanctified? Then sure thou art Elected: But if thou hast not these three, then canst thou not assure thy selfe of thy saluation.

1. Calling.
2. Iustification.
3. Sanctification.

So then, the first fruite of our Election is our effectuall Calling, when as God doth, by the Preaching of the Gospell, call

1. Calling.

vs out of the world from our old sinnes, to be of the number of his people, to liue as his children. Againe, when a man commeth to the Preaching of the Word, to see his sinnes, and Gods anger for them; dislikes them, is grieued for them, bewailes them, and begs the pardon for them, and begins to become a new man; to beleeue in CHRIST IESVS, to seeke after Gods kingdome: He which findeth this effectuall calling in him, he may assure his Soule, that hee is predestinated to Eternall Life. But we must take heed that wee deceiue not our selues with an outward calling: for our Sauiour saith, *Many are called, but fewe are chosen.* Many doe heare the word of GOD with the care: but we must labour to find the Spirit of GOD

Matth. 22.

to

to preach vnto our Soules; to apply the Word to our conscience to beleeue it, & to obey it. And therefore, they which liue in their old sinnes, as blind, ignorant, and prophane, as euer before: (alas) how can they thinke to be saued? seeing God chooses none, or saues not any, but whom he cals effectually by the Gospell, and seuers from the rest of the world. 2. Thes 2. 13.

Secondly, the fruite of Election is Iustification: *For whom he predestinated, them he called*: So then heere is another token and marke, to know whether we be Elected: namely, our Iustification. Now this is an especiall grace of God, to iustifie a poore sinner that must be saued. And whosoeuer is not iustified, cannot be saued. Iustification hath two parts. First, the pardon of sinne, 2. Iustification. Parts of Iustification.

sinne: secondly the imputation of Christs righteousnesse. For that, before a man can be iustified, he must repent him of his sinnes, know them, hate them, and beg the pardon of them; and then Christ Iesus will assure vs of the pardon of them. And therefore if wee would know whether wee be iustified or not, we must look whether we haue truly repented, yea and haue beene truley humbled for our sinnes, and got the pardon of them all. Secondly that wee may bee truely iustified, wee must haue a true faith in Christ Iesus; to lay hold vpon him, to bee perswaded and assured in our soules, that Christ died for mee, shed his bloud for mee, obeyed the Law for me, and will couer all my sinnes in his Righteousnesse.

So then, marke the conclu-

sion;

siou; where there is repentance, there is Remission of sinnes; where there is remission of sin, there is Iustification; and where there is Iustification, there is saluation. And on the contrary parts; where there is no repentance, there is no remission of sinnes; where there is no remission of sinnes, there is no iustification; and where there is no iustification, there is no saluation.

Note well.

No saluation without repentance.

O then what shall become of those that liue in sinne, delight in sinne, and neuer (as yet) could shed one teare for their manifold and grieuous sinnes? They cannot finde themselues to bee iustified; they can haue no pardon of their sinnes, so long as they liue in sinne. And therfore if you would know whether you shall bee saued, or not: labour first of all to repent, and

to lay hold on Christ by Faith, that so he may couer your sinnes in his blood.

2 Thes. 2 13

The third fruit of Election is *sanctification.* And this is a speciall marke of *Gods* childe to bee regenerate, to be sanctified. Now *Sanctification* standeth in two parts: First, they must dye vnto sinne: Secondly, they must rise to righteousnesse. And would you know then assuredly, whether your names are Written in the Booke of Life? looke vnto your soules. If you find that you are sanctified, if you hate your olde sinnes, and filthy wayes; if you loue Vertues, and delight in all holy duties; then it is a certaine token that yee belong vnto *God.* *For there is no condemnation to them that are in Christ.* But if you do sauour the things of the flesh; lying in the

Sanctification consists of two parts.

Rom. 8. 1.

the old sinnes, drunkennesse, &c. why then certainely, you haue no assurance of saluation, that you can be saued: But you must needes sing this dolefull Song, I know not what shall become of my poore Soule, whether I shall be saued or damned. Nay, if thou liue in sinne, thou maist iustly feare that thou art a firebrand of Hell: For, *Hee that is borne of God, sinneth not.* 1 *Ioh.* 5. 18. And, *Let euery one that calls on the name of the Lord, depart from iniquity.* 2 *Tim.* 2. Thus to die to sinne, and to liue to righteousnesse, is a sure token that we belong to *GOD.* Thus you see, how a man may come to know, whether he be elected and ordained to Life, or not. Now let vs see what vse ariseth hence.

Vse. 1. For comfort to the godly.

Seeing *God* hath his Booke of Life, in which be Written the

names of all those that shall be saued, and none of them shall perish: hence commeth endlesse comfort to all Gods Children: If thou finde that thou art the Childe of God, and thy name is Written in Heauen, nothing can hurt thee, though thou bee poore, sicke, full of sores, in prison, hated, contemned; yet nothing can hurt thee. Nay, all the gates of Hell cannot preuaile against thee: no damnation can come vnto thee. *For if God doe iustifie, who can condemne?* For at the day of iudgement, Christ Iesus will take his Booke of Life, and call vs, saying *Come ye blessed, &c*: So as wee shall not come to a terrible Iudge, but to a most louing Sauiour.

Mat. 16. 16

Rom. 8. 33. 34.

Vse. 2. For instruction.

Secondly, seeing that it is so excellent a thing to haue our

names

names written in this Booke; to be the Elect childe of *God*; wee should labour for this aboue all things in the world; for without this, we can haue no sound comfort, either in life or death. And therefore our Sauiour bids vs in the tenth of *Luke*, not to boast our selues of Learning, of Wisdome, of Riches: where as these are but vaine things; but to reioyce that our names be written in Heauen.

Thirdly, seeing *God* hath a Booke of Life, and hath written downe the very names of euery man and woman, that shall be saued; and hath withall shewed vs the way that leades vnto Life, and vnlesse we walke in this way we can not come vnto it: It is our wisest course to Walke in the way that leades to Life, in the practise of godlinesse. We

Vse 3. Shewes the necessitie of Christian obedience.

fate Vessells of Honour, and therefore must liue *soberly, iustly, and godly, in this present world.* Not to serue sinne and Sathan any longer; but as the redeemed of the Lord, to walke from strength to strength, from vertue to Vertue, from one degree of perfection to another: till at length wee appeare before the Lord, and there to reape the happy reward; euen the full fruition of all happinesse, and that for euermore.

The end of the second Sermon.

The

The Great Assize.

The Third Sermon.

Rev. 20. 12. 13.

12 *And the dead were iudged of those things which were written in the Bookes, according to their workes.*

13 *And the Sea gaue vp her dead which were in her: and Death and Hell deliuered vp the dead that were in them; and they were iudged euery man according to his deeds.*

CONcerning the Booke of Life, wee haue heard already what is meant

by it, namely the Counsell and Decree of GODS Election, whereby hee hath chosen certaine men and women from out of the lumpe of Mankind, vpon whom hee will bestow *Eternall Life.*

Secondly, wee haue learned that a man may; nay, euery Christian man and VVoman ought to bee assured, that his name is written in it.

Thirdly, wee did set downe
Rom. 8. 16 some meanes out of the word of *God*, whereby a true Christian may bee assured hee is elected: namely;

First, the testimony of *Gods*
1. Cor. 12. Spirit, which cannot lye.

Secondly, by the fruites and effects of Election; as Vocation, Iustification, Sanctification, loue of the Brethren, and obe-
1 Ioh. 3. 14 dience vnto all the Commaundements

dements of *God.* And therefore it stands vs all in hand to labour for this assurance of Election, else wee cannot be saued: *Luk.* 10.20. and without it we can haue no true ioy vnto our soules. Surely, mens careleſnesse in this point is great: Nay, their care to make their Lands and Leases sure, will be a meanes to condemne them for their want of care in this poynt.

After what manner all men shall be iudged.

Now Saint *Iohn* proceedeth in the Description of this last Iudgement, euen as it was declared vnto him by the Lord Iesus Christ himselfe in a Vision; and sheweth after what manner we shall be all iudged: *Euen according to those things Written in the Booke, according vnto our workes.* You haue heard before, that hee saw *All, both great and small, stand before GOD*; none shall

shal be wanting, or absent themselues. Now it might bee wondred how this great multitude shall be iudged; how euery mans booke should be read, and euery mans cause should be tryed. For wee see what a long time it holds our Iudges heere to trye a few persons; such calling for Euidences, such prooving of witnesses, such preferring of Inditements, &c.

But S. *Iohn* sayth, it shall not bee so heere, for all must proceede according to the written Records: *And according to these things which bee written in the Booke*: So as when Christ Iesus the great Iudge, shall once sit vppon the Throne of his glory, attended by his Holy Angells; then shall the Bookes of euery mans Conscience bee opened, and then they shall afresh call to minde

minde all their former sinnes.

In these words wee are to obserue three speciall points.

Parts of the Text.

First, who they are that must come to this Iudgement; namely, the Dead, euen they which haue lien many thousand yeares rotten in the graue.

Secondly, the meanes whereby they must be tryed; euen by those things which bee Written and recorded in their Bookes.

Thirdly, the Touch-stone of this tryall: namely, the written Word of *God*. And first of the persons.

I. Who are to bee iudged.

It is not to bee doubted but that Saint *Iohn* meaneth, that all must come to Iudgement; *Both great and small*, must stand before *God*. But why doth he say heere, *And the dead shall be iudged?* It is to be obserued that hee names so expresly the dead, euen

euen those which haue lyen rotting so many thousand yeares, must come to iudgement; they must be called to accompt; yea their olde sinnes must bee now brought to light. For these are the wicked thoughts of many carnall men, that when a man is dead, he is well; then all his sinnes dye with him, he is forgotten, and his sinnes are not spoken of. But Saint *Iohn* sayth heere, that euen the *dead* must come to iudgement; euen their olde sinnes must come to light, and they must answere for them.

Gene. 4. It is nigh sixe thousand yeares since *Caine* slew his brother, yet this sinne of his is not forgotten; though *Caine* bee Dead so long since, yet his sinnes are not dead. No, no, *Caine* one day shall come to accompt for his sinne.

Math. 26. *Iudas*, hee did for vile lucre, sell his

his Maister many hundreds of yeares agoe; hee is dead and gone; but at this day hee shall be called to accompt. So in our dayes, many men thinke when they dye, their sinnes shall neuer bee brought to light. The Vsurer, hee getteth his goods by wicked and vngodly meanes, he groweth in Wealth; when hee dyeth, hee thinkes hee shall neuer heare of this sinne agayne: So the Drunkard, Swearer, prophaner of the Lords Sabboth, &c. they are perswaded that Death will end all their misery. Ah (poore soules) it were well with them indeede, if Death might end their woefull misery. But alas, alas, Death is euen as a wide gate, to let them haue some passage to endlesse woe, and misery. For when they be dead and buried, their sinnes doe not

not dye with them, their misery is not then ended ; Oh no, then begins their endlesse misery and torment : Oh it were good they might haue no more beeing after Death. It had beene good for such men, they had neuer beene borne ; or beeing borne, that they had been made rather a Toade, or a Serpent ; for in death they haue an end : But it is not so with a filthy and an vngodly sinner. For when hee is dead and buried, euen then begins his greatest woe and misery : for euen the sinner that is Dead many thousand yeares, must for all this come to iudgement. And therefore thou that liuest in sinne, in adultery, &c. remember, that though thou dye, yet thy sinnes doe not dye with thee : No, no, both thou and they must one day come to iudge-

iudgement: Thy old sinnes, and those which thou hast committed in secret, they must come now to light.

Vse 1. Teacheth men to dread sin, the worker of all their woe.

Seeing that the Dead must come to Iudgement, that haue layne a many hundred yeares in the graue, and then their olde sinnes, and secret sinnes, must come to light: Oh let vs then watch ouer our liues, and haue this still in our mindes. Well, though I dye, and rot in the graue, yet my sinnes shall not dye, my euill wayes cannot bee forgotten, they must come to light, that so wee may neuer dare to sinne; thinking as many doe, that when they bee once dead, they shall neuer come to accompt for their sinnes. But Saint *Iohn* sayth heere, that the Dead were iudged, euen those whom wee forgot, and whose

sinnes

sinnes wee would thinke should neuer bee called to accompt, euen they must come to a reckoning.

In the next place, S. *Iohn* tells vs, how all men shall bee tryed, and according to what euidence Sentence shall bee awarded: Name, according to those things *Written in their Bookes.* Heere is the Euidence, heere is no witnesse to bee produced; for a mans conscience shall bee euen as good as a thousand witnesses. Now, what is heere meant by the Bookes, you haue heard already; namely, the particular Conscience of euery man and Woman. Thy conscience is the Booke; that is, the Euidence: No other witnesse shall bee produced, but euen thy owne Conscience, Againe the things which bee written in

these

these bookes, I told you they be all our *Thoughts*, *words* and *workes*; not onely our grosse sinnes, as murder, &c But in our bookes be recorded, euen our idle and vaine words, euery vile and filthy thought; and by these Sentence must proceede; and according to these must Iudgement be awarded.

Now then, those which haue good thoughts, yea, and holy things written in their bookes, they be blessed and happie; for they shall not bee ashamed: nay they shall be glad to haue their bookes layd open, that their *repentance*, their *faith*, *loue*, *zeale*, and *patience*, *&c.* might bee knowne, and come to light. But woe then to all filthy sinners, adulterers, &c. For the reward of these sinnes, is death, the wrath and curse of God for euer.

Seeing that here is the Euidence, and by the things written in our bookes in our consciences, we must bee arraigned; and seeing in our bookes be recorded all that we doe, and our words, thoughts, and deedes,

Vse 1. For instruction.

First, it must teach vs aboue all things to looke to our bookes, our consciences, to keepe them very faire and cleane; that our bookes of accompts be in a readinesse: For our consciences shall either excuse or accuse vs at that day.

Acts 24.

This was the care of the blessed Apostle Saint *Paul*, *Acts* 24. in regard of this, that we must all come vnto iudgement, and our consciences must bee layd open, and wee iudged according to the things therein recorded; it made this holy seruant

uant of God to take all possible paines to keepe a cleere conscience before God and man. O that we could imitate this blessed Apostle, that seeing wee must all come vnto iudgement, seeing our Bookes, euen our Consciences must bee opened and discloſed, that we receiued sentence of saluation or damnation, according to the things written in our Booke; yea that we could labour and indeuour, that no filthy sinnes might blot our Bookes, but that we could keepe them cleane and faire, in the sight of God: It ought to perswade vs all, aboue all things in the world, to looke vnto this, to keepe our bookes faire. *For if our consciences doe accuse vs, God is greater then our consciences, and will much more condemne vs.*

Vse 2. Teacheth vs to auoid all sin and the least euill.

Secondly, seeing sentence must passe according vnto the things written in our bookes, and these be not only the grosse sinnes of the world themselues, but euen the vile and vncleane thoughts of our hearts; euen these must come to iudgement: then let vs all bee carefull to auoide, not onely the outward actions themselues, but euen those vnclean thoghts of ours: for euen they must come vnto iudgement. Alas, men thinke, thoughts is free, that they shall neuer be arraigned for their vile and vngodly thoughts. But S. *Paul* saith, *Thoughts shall neuer excuse, or accuse vs.* And whosoeuer doth truly repent, they do repent euen of their vile, and vngodly thoughts: for if we had no other sins written in the bookes of our conscience, but euen

Rom. 2. 1.

euen our sinfull thoughts; euen they were enough to condemne vs both body and soule for euer more.

Neither may we content our selues, to thinke we are in good case, if wee can say, I am no Drunkard, no Fornicator, &c. No, looke to thy booke, that there be not so much as an idle word written there: For euen they must come to Iudgement, as our Sauiour sayth; *I say vnto you, That for euery idle word men shall giue an account at that day of Iudgement.* Mat.12.36.

And that we might know in particular what is written in our bookes, Saint *Iohn* saith, *That we shall bee iudged according to our workes.* So it is, 2.Cor.5 10. *We must all appeare before the Iudgement Seate of Christ, that euerie man may receiue the things which*

R euel. 2. 8. Mat. 25 41. Reu. 25 41.

are done in his body, according to that he hath done, whether it be good or euill. We shalbe iudged, and receiue reward according to our workes: If thy workes be good, then life, glory, and saluation; But if thy workes be euill, then Death, Destruction, and Damnation. Good workes, although they cannot merit, yet they will shew that faith that lay in the heart. So when an euill man dies, his euill workes goe with him, his galled conscience will not leaue him, neither in life nor death.

Doct. Men shall bee iudged according vnto their workes.

Hence then we see, how all men and women shall bee tryed at this dreadfull day, euen by our workes; either they shall bee acquitted and absolued, or else condemned by their workes. For though no man can merite life and saluation at the hands of God,

God, by his workes: yet wee must know that iudgement shall proceede at the last day according vnto mens workes. If thy workes haue beene good, holy, iust, and pure: then thou shalt receiue life, happinesse, glorie, saluation. But if thy workes be found to be wicked, vniust, and vngodly: then nothing else but Death, Hell, and Damnation belongs vnto thee for them.

VVell, what should this teach! Seeing we must all receiue Sentence, euen according to our workes: Surely, it ought to moue vs aboue all things in the world, to labour to abound in good workes: to abound in all holy duties, and graces of Gods Spirit; in Knowledge, Faith, Repentance, Loue, Zeale, clothing, feeding, and lodging the poore members of Christ Iesus: For

Vse 1. Teacheth vs to bee rich in all good workes.

according to our workes shall our reward be. And though our workes can merit nothing at the hands of the Iudge; yet hee beeing a most bountifull and mercifull Saviour, he will crowne his owne workes in vs, and reward them in his mercy, though we merit nothing. Doest thou releeue a poore member of Iesus Christ? Doest thou giue a cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his truth, he will not let thee loose thy reward. True it is, a cuppe of cold water is a meane guift, and farre from merite; yet Christ sayeth, *Verily, verily, of my truth, thou shalt not loose thy reward.* Math. 10.

O how should this perswade all of vs to labour to abound in all holy duties? to bee liberall, and

and bountifull vnto the poore members of Christ Iesus? seeing our good workes, though they cannot merit, yet they shall be rewarded, they shall not be forgotten in the day of Iudgment: they be swee•e and blesse•d companions; when all our friends can doe vs no good, they will bring endlesse peace and comfort to our Soules.

Againe, it ought to terrifie vs all from sinne, from euill workes, and vngodly wayes, from swearing, drunkennesse, vncleannesse, and euery euill way. For if wee bee full of these, and these bee found written in our bookes, O then woe vnto vs, when these bookes shall come to bee opened: for then nothing but death, hell and damnation belongs vnto vs.

Vse 2. And to terrifie vs from euill.

Heere wee see, that of all wee *Doct. 2.*

laue,

Onely our workes accompany vs vnto the graue and in death.

haue and enioye in this world; what shall goe with vs when we dye: What shall accompany thee in the graue. Nay, at the terrible day of Iudgement, our Consciences, our workes, nothing else shall go with vs.

When thou dyest, thou shalt not take any thing in the world with thee, but thy workes, which be ingrauen in the booke of thy Conscience: Death will barre all the rest. Thou canst not take thy Golde and thy Siluer with thee, nor thy Lands, or liuings, corne, nor cattell: All these must stay behinde thee at what time thou dyest; onely thy Conscience, thy Booke, thy Workes must go with thee. If they bee good, Oh blessed art thou that euer thou wast borne: If they be wicked, filthy and vncleane: Oh woe, and ten thousand

Note.

sand woes, I say, to thy soule for euermore.

O then, what wonderfull madnesse hath bewitched the hearts and soules of almost all men and women in the world? What doe men desire; what doe they hunger and thirst after? Surely, for pleasures, for profit, and for preferment. For these they ride and runne night and day: winter and sommer, by sea and by land; for these they spend all their labour, wit, and strength. Heare is all that men desire, they care for no more. No accompt of Prayer in their Houses, to reade, to heare, and speake of the Word of God: no desire to attaine to Knowledge, Faith, and Repentance: no conscience to liue in the feare of God: little or no pittie to the needie members of Christ Iesus. Alas they neuer thinke

Vse. Shewes the folly of many in the world.

thinke of these things: But all their desire is for the World. Oh poore blind Soules, poore Soules, they know not, or they will not know, that they must leaue all these behind them; they must depart from them all. Thou canst not take one peece of gold or siluer with thee; but all must bee left behinde: Onely thy conscience, onely thy bookes, onely thy workes, must accompany thee. O then what madnesse is this, to seeke, and hunt after such thinges as cannot helpe vs, nor stand vs in no steede in the day of Iudgement? Nay, if they be got, or kept with a bad conscience, they will be a very terror vnto thee at the last day.

Let vs then look to our selues; let vs not set our hearts too much vpon these things, which cannot

cannot profit vs, in this hot fiery day of tryall. Why should wee be so foolish to set our hearts vpon that cannot helpe vs; nay, which we must leaue behind vs? And bee so improuident for the true treasures which onely will auaile in that day?

O then I beseech you againe, and againe, seeing that nothing shall goe with you vnto iudgement, but onely your workes; let vs lay aside all our immoderate care for the world, yea, and the things of this world; for these must stay behind vs, and cannot helpe vs in the day of iudgement. Let vs labour for better things, for durable treasures, for a good conscience, to abound in good workes, in Knowledge, Faith, and Repentance: Let vs take heed wee bee not found naked of these. O what a woefull

case

case are they in, that haue nothing in the world to goe with them to iudgement, but an euill heart, a galled conscience full of all vncleannesse? their state is most woefull and miserable; it had beene good for them that they had neuer bene borne.

Quest. Heere may a question be moued, How this saying of Saint *Iohn*, can stand with that of our Sauiour, *Iohn* 3.18. *He that beleeueth shall not come into iudgement, but he that beleeueth not, is condemned already*. Now then, if the faithfull children of God shall not come into iudgement, and the wicked vnbeleeuers bee condemned already: How saith he, that all shall be iudged at the day of Iudgement?

Answ. I answer, it is true, that the faithfull children of God shall not come into Iudgement, that is,

is, of condemnation: *For there is no condemnation, &c.* but God will pronounce that blessed sentence, *Come yee blessed, &c.* As for the wicked, it is true, they be condemned already: first, in the Decree and Counsell of God, beeing Reprobates and Cast awayes: secondly, in the Word of God: thirdly, their owne consciences, they be condemned already. But the full manifestation of this Sentence shall not be vntill the day of Iudgement. And so wee are to vnderstand that saying of *Salomon Eccles.* 3. *God shall iudge the iust and vniust*: The iust, to saluation, the vniust to condemnation.

Rom. 8. 1.

Wicked men are condemned already.

Now the third point that I propounded, is the touch stone of this Trvall, whereby all mens Thoughts, Words and Workes shall be tryed. To this S. *Paule* answe-

answereth; *At the day of Iudgement God shall Iudge the secrets of all mens harts by my Gospell, Rom.* 1.16 Our thoughts, our words, and our workes, must be tryed by the word of God; and that thought, word or worke, which is not according to the written Word of God, is a very euill thought, a vile word, and a wicked worke.

Vse. Seeing that all our thoughts, words, and workes, must bee tryed, and examined, by the written Word of God, by the Law, and by the Gospell; wee haue neede to labour to knowe them, to bee acquainted with them, that wee might knowe what is sinne, & not sinne; good and bad, that so we may leaue the one, and doe the other. Oh what a woefull case are all they in, which are ignorant in the word

rd of *God*: ignorant men and women without Knowledge; they know not what is good or euill. And therefore ſayth the Apoſtle *Paul*: 2 *Theſ.* 1. *That the Lord Ieſus will come in a flame of fire, to render vengeance to them which know him not, and obey not the Goſpell of Ieſus Chriſt.* And therefore, as you do loue your ſoules, loue this word of God, labour to know it, embrace it. If thou be ignorant of it, and yeelde not obedience vnto it, it ſhall ſtand againſt thee at the day of Iudgement, when thou muſt bee tryed by it. Therefore let vs all labour to be inſtructed in it, to reade it, remember it and to leade our liues by it: For whatſoeuer is done contrary to it, is ſinne; it muſt come to iudgment, and the Word will condemne it.

13 *And the Sea gaue vp her dead which were in her: and Death and Hell deliuered vp the dead that were in them; and they were iudged euery man according to his deeds.*

YOu heard in the twelfth Verse, immediately going before, how S. *Iohn* saw the dead, both *great* and *small*, stand before *God*; that is, all men and women, that euer liued, or shall liue, vnto the end of the world. Now here might a question arise, how this can bee: how is it possible that all men should come to Iudgement? There haue beene many thousands which haue beene drowned in the Sea, and the Fishes haue deuoured them; some haue beene slayne in the field,

field, and the Fowles haue eaten their flesh; and many haue beene burnt, and consumed to ashes. Then it is a very high poynt, a matter beyond naturall reason, that all the Dead should rise againe. Men that haue bin drowned, fishes haue eaten them, and men againe perhaps haue eaten the fishes; and they that haue bin burnt to ashes, their ashes haue beene scattered, who knoweth whither? how then is it possible for them to arise againe?

Indeed the prophane Atheists and filthy Epicures, are not ashamed to say, that there shall be no Resurrection, but when a man dies there is an end of all his ioy, and of all his misery.

But, that the dead shall rise againe, is an article of our Faith, we beleeue the resurrection of the dead; and we know it is a speciall

point of *Gods* glory, in mercy to reward his poore Children; and punishing in iudgement, the wicked and vngodly. But, as *Salomon* sayth, *In this Life all things happen alike, to the iust and vniust*: Nay, oftentimes, *Dives* is full, and at ease, when *Lazarus* is emp'y, and in misery. How then should *God* bee iust, if hee should suffer his poore Children, that loue and feare his Name, heere to liue in misery, and neuer to reward them? Or againe, how should *God* bee iust, if hee should suffer the wicked and vngodly, to liue heere at ease, if there were not a time when they should taste of vengeance? Therefore they must come to iudgement, they must rise againe, the godly to bee made partakers of life and ioy; and the Wicked, of shame and confusion.

confusion. *Iob* sayth in his nineteenth Chapter, *That though the wormes did eate his flesh, yet hee should beholde God with his eyes*: And Saint *Paul* doth proue this with many reasons: 1 *Cor.* 15. *If the dead rise not againe, then is not Christ risen: And if Christ be not risen, then is our preaching in vaine &c.* And why should we thinke it impossible for *God* to raise our bodies out of the dust? Wee see a poore ignorant man is able of ashes, to make a very beautifull glasse. How much more then is the Euer-liuing, and almighty *God*, able to rayse our bodies out of the dust? But you will say, are mens bodies eaten of fishes, men eate them againe? How is it possible to saue the bodies of men, thus consumed to dust, and mingled with the bodies of fishes and of

beasts? I answere, that though it be impossible to men, yet it is not impossible to *God*: For he that Created all our bodies of nothing, can make them again of something; namely, of their owne matter; and to seuer their bodies from all other matters. As wee may see plainly that a Gold-smith can seuer one mettall from another.

So then this place doth proue and confirme that Article of our Faith, that wee beleeue the Resurrection of the Dead. For howsoeuer a man dyeth, by Sea or by Land, in his bed or in the field; S. *Iohn* saith here, the *Sea* shall giue vp all that haue beene drowned; *Death* and *hell*, that is the *Graue*, shall deliuer the dead in them; so as all must come to Iudgement, of what death soeuer they dye.

O

O then see (beloued) how the Diuel bewitcheth many a poore ignorant soule. When he is in misery, in great distresse, and calamity, the Diuell hee perswadeth him to become his owne Executioner, to end his misery, and to end his shame, by hanging himselfe, cutting his owne throate, drowning himselfe, &c. And we know, and heare, that hee preuaileth much by these meanes in these dayes: Some being in disgrace, as *Achitophel*; some with the guilt of sinne, and of Conscience, as *Iudas*; and some being crossed with wife and children, cut their ownethroats, or otherwise make an end of themselues. Now they foolishly thinke, by this meanes to end their griefe: Alas, alas, they doe by this meanes, euen hasten their owne destruction:

Vse.

And doe, as if a man should (to auoyde a little smoake) cast himselfe head-long into a flaming fire: So they, to auoyde this little griefe of their body, plunge body and soule into eternall torments. For, what ease is it for a man to kill himselfe, or cast away himselfe, seeing they must come to Iudgement: Though they kill themselues, or drowne themselues: *The Water and the Graue must one day deliuer their Dead.* And therefore, hence let vs learne to arme our selues, if Sathan shall tempt vs to such horrible facts, to cast away our selues, &c. Let vs answere him, Wee may not cast away that which Christ hath bought with his owne blood: Nay, let vs answere him: That wee shall not thereby end our misery, but encrease it.

Now

Now if you demaund of me, by what meanes the Dead shall then arise at the last day? I answere: It is by the mighty power of the voyce of CHRIST: *The houre shall come* (sayth Christ) *in the which, all that are in the Graues shall heare the voice of the Son of God, and come forth* Joh. 5. 28. And to shewe the wonderfull power of the voice of *Christ*, it is compared to the sound of a Trumpet, the loudest, and the shrillest of all Instruments: *And the Lord Iesus himselfe shal descend, and come with a shout, and with the voice of the Archangell, and with the Trumpet of God, and then the dead in Christ shall arise first.* 1 Thes 4. 16 Such shall bee the power and force of this voice of the Lord Iesus, as that it shall be heard ouer all the whole World: Nay, though men haue laine

laine many a thousand yeares rotten in the graue, yet they shall heare it and come forth to Iudgement. Nay, the very Diuels and damned spirits, in spite of their teeth, shall be constrained to appeare at his Voyce: No Prince, no Monarch, no King, no Angell shall bee able to absent themselues from his presence; but they must all bee enforced to obey the Voyce of the Sonne of GOD, and come to iudgement.

Vse. Oh then, seeing wee must all heare the voice of the Lord Iesus at the day of iudgement; and wee cannot but come forth of our graues vnto iudgement: Oh let vs now obey his Voyce, in the Ministery of the Gospell, now embrace the Gospell, and the voyce of his Ministers. If wee will not now leaue sinne,

heare

heare CHRIST IESVS speaking vnto vs in his Word, and embrace his Gospell; then let vs well know that we shall one day heare another Voyce, when wee shall be compelled to come before him to be condemned.

Thus you may see, that all the Dead must arise, and come to Iudgement, and you see how, and by what meanes, our bodies shall be rayled; namely, by the mighty and the wonderfull power of the Voyce of the Lord IESVS. Let vs now come to the Vses.

First, seeing of what death soeuer men shall dye; either by Fire or Water, or howsoeuer, they must one day come to iudgement: Let vs then beware of that vngodly thought, and diuelish perswasion that runnes in most mens mindes: Namely, that

that thinke, that when they die there is an end of all their misery: And though they haue beene grieuous and horrible sinners, yet if they can escape till death, all is well. And thus they thinke, that they and their sinnes shall bee buried together. No, no, (poore soules) they doe much deceiue themselues: How soeuer thou dyest, thou shalt come to iudgement: And Death is so farre from ending thy misery, that it is abroade gate to let thee in into it. For so soone as the Glutton dyed, hee was presently in hell in torment. And therefore let vs take heede how we wish, as foolish men do in their sickenesse, or age, or misery; *O I would I were dead, then I should be out of my paine.* O no, no; if thou bee not the childe of God, and a repentant sinner,

Luke 16.

nner; it had bin better for thee euer to haue beene borne, or to e a Toade, or Serpent. And ou shalt finde that death is so arre from easing thy paine, that t shall bring thee ten thousand imes more paine and torment, euen in hell fire for euer: Therefore let vs not thinke that death hall ende the miseries of wicked men.

Secondly, seeing all men must rise to iudgement, and by what meanes soeuer they dye, they must bee called to accompt; this is a wonderfull comfort to Gods poore Children. Who abides more trouble and griefe then they? who be more hated, reuiled, crossed, and wronged, then they? So as their life here, for the most part, is nothing else but a life of misery: But their comfort is here,

in

in this: That they shall rise againe, and then the case shall bee altered, then our misery shall bee turned into felicity, ioy, and happinesse. Hast thou beene poore heere? then thou shalt bee rich, and possesse a Kingdome. Hast thou beene hungry and thirsty heere? then thou shalt taste of the Tree of Life. Hast thou beene wretched and naked heere? Then thou shalt bee cloathed with the precious Robes of Christs righteousnesse: And in steede of the rags of infamy, and reproach, which wee must put on heere, wee shall bee Crowned with a Crowne of immortall Glory, &c. Againe, vnto the wicked and the Vngodly, it is not so with them; but they hauing taken their pleasure heere, and receiued their portion in this pre-

sent

rise nt World, shall arise now to hal dgement, to heare the Sen- ser ence of Condemnation de- ity nounced against them; and now no o bee cast into the Lake that ou burnes with fire and brimstone : or euer, which is the second ne death. Ioh. 5. 29.

Thirdly, seeing Saint *Iohn* ien ayth, that wee shall all come o to iudgement; these bodies of ou ours, though they be drowned, re though they bee burnt to ashes, re or howsoeuer they bee consu- he med, yet they shall rise againe, h, eyther to Life eternall, or Death e, eternall: Should not this make a vs all (beloued) to looke vnto y, our selues, to take heede we doe d not vse our bodies to the dis- o nour of God. Wouldest thou haue thy body to bee partaker - of Life, Felicity, Glory, and Saluation in Heauen? Then vse t thy

thy body now to the glory of GOD vpon earth, to heare his holy word, to sanctifie Gods Saboth, &c.

But if thou vse thy body to sinne, to swearing, to drunkennesse, Whoredome, &c. then know, that thy body shall rise againe to iudgement to bee tormented for euer. Do but looke vpon the rich Glurton, hee had abused his body in surfeiting, and drunkennesse, &c. and what became of it, was hee not fearefully tormented in Hell at last? And likewise which had giuen his tongue to swearing, &c. now hee cries, his tongue, his tongue. O that all sinfull wretches could but thinke of this one Example of GODS iudgements, that if they abuse their bodies as this man did, that they shall then taste of the same iudgement.

Luke 16.

Wouldest

Wouldest thou haue thy body glorified? then glorifie God in thy body. Dost thou thinke that thy soule shall be saued, and thy body glorified, if thou vse the members thereof to sinne, to vncleannesse, &c. O no, let vs not deceiue our owne soules, it cannot be: For, saith the Apostle: *How can we that are dead to sinne, yet liue therein?* Rom. 6. 2.

Fourthly; seeing the Holy Ghost sayth, that what death soeuer wee doe dye: we shall all rise againe; and Gods children they shall rise to life, and to glory: This must teach vs all this Doctrine: namely, Not to weepe, and mourne immoderately for our friends deceased. True it is, that Christ Iesus wept for *Lazarus*; and the Disciples made great lamentation, for *Stephen*: and so we haue great

Vse 4. To moderate our mourning for our friends departed.

Iohn 11.

Acts, 7.

cause to mourne and weep, when as some speciall member of the Church of God is taken away; wee may not bee as stockes or stones, or senseleſſe Creatures, without affection. It must needs grieue the heart of a husband to part with his louing, godly, and religious Wife. But heere is a meane for this mourning to moderate our Weeping, that wee weep not and mourne not ouermuch, for they shall rise againe.

1 Thes 5.13 *I would not haue you ignorant, brethren, concerning those that be a sleepe, that you should mourne as they that haue no hope.* Where the holy Ghost tels vs, that the dead in Christ doe not dye properly; but lay them downe to take a sweet sleepe after their long and tedious labours and troubles in this World; and afterward they must rise againe to life, to happineſſe

pines, to liberty, to glory, and saluation: & wherefore then should we mourne so excessiuely, and weepe and lament at the death of our friends, seeing they do not perish, they are not cast away? O no, their soules are presently in ioy, and their bodies are buried in the graue, as in a bed of doune, to take a sweet sleepe till the day of iudgement, and then they shall rise to glory.

And they were iudged euery man according to their workes.

MArke, I pray you; how the Holy Ghost repeates this point, againe and againe he beats vpon it: Hee sayd before, *The Bookes are opened, and the Dead were iudged according to those things written in the Bookes.* And now againe he saith, *They were*

iudged euery man according to his workes. What should bee the cause why the holy Ghost so often repeats this point, and beats so vpon it againe and againe? I answer: the cause is in vs, because we are hardly brought to beleeue this point, hardly perswaded of so necessary a matter: for hardly one man of a thousand beleeueth this; that he shall be iudged according to his workes: Oh it is a hard matter to perswade men and women of this: That they must giue an accompt of their workes. Tell the wicked sinner of his vngodly wayes, of his prophanenes, contempt of Gods word, &c. And what doe they say? Doe they quake and tremble? doth their heart and soule euen erne in them? O no; no, they flatter themselues with this conceite; *God is mercifull*: And thus

thus they make the mercies of God a packe horse for all their abhominations. And thus it is in the vile heart of man, to thinke he shall neuer come to accompt for his sinnes, that he shall neuer be called to reckoning for them, and receiue his reward *According to his workes.*

Heere then we may perceiue there bee but two sorts of men and women; there is the repentant sinner, and the impenitent sinner; and both of them must come to iudgement. The humble and penitent sinner is hee or shee that mourneth for their sinnes, bewaileth them, hateth them, and leaueth them; and doth hunger and thirst after righteousnesse.

Now the impenitent sinner is hee or shee that liues in sinne, and will not in any wise bee

brought to leaue sinne: They neuer with teares begge the pardon of them at the handes of God, but wallow in all vncleanenesse, heaping sinne vpon sinne, and one vngodly way vpon another: VVhereas all the sinnes of GODS children, who do repent, be quit and pardoned in Christ Iesus; hee hath nayled them to his Crosse, and hath washed them away in his owne Blood, and they shall neuer come to light. But their faith, their religion, their good deeds, as their feeding and cloathing of CHRIST IESVS in his poore members: *Matth.* 25. and according to these they shall receiue their reward, life, happinesse, and eternall saluation: and as their goods deeds be many, and great, so shall their honour, praise, and glory bee greater

Note.

ter in the Kingdome of Heauen.

And therefore wee should labour to abound in good works, in faith, knowledge, repentance, loue, zeale, &c. seeing our reward shall bee according to our workes. But as for the vnrepentant sinner that liues in sinne, delights in sinne, as they do; not repent, nor haue no faith, nor good workes: euen so as their workes shall bee, so shall their punishment be. Ah what a wofull harueſt hath many a poore soule now to reape at this day, that all his life time hath sould himselfe vnto sinne, that neuer had any care nor conscience to liue a *godly life?* they shall weep, they shall howle, and lament, when they see their reward shall be *according to their workes.*

O how should this Doctrine mooue vs all, as we haue any care

of our poore soules, to looke to our selues, to watch ouer our wayes, to hate sinne, as the very bane of our soules: and to auoide euery euill worke, because euen by our workes shall wee be iudged. O then as you loue your selues, and as you desire life and saluation, abound in all good workes. And as you feare the Wrath and endlesse Vengeance of God, and as you dread the torments of Hell, take heede of sinne, of euery euill thought, of euery euill Word, and of euery euill worke; for by them we shall be iudged at the last. And if our workes be euill, let vs assure our selues this will bee the Sentence of the Iudge: *Depart from me yee cursed, &c.* But if you haue care to liue heere a godly life, to abound in good workes: O then see what a cheerefull and comfortable

sortable Voyce yee shall heare: *Come ye blessed of my Father, &c.* For iudgement shall bee giuen *according to our owne workes.* O that GOD would touch our hearts, that wee could but truly learne and beleeue this one Lesson: That our sentence shall be as our workes be; and iudgment shall bee awarded *According to our workes*: Oh it would bridle vs from many thousand sinnes and impieties.

How should any man dare presume to sinne, to sweare, to lye, to steale, &c. when as he knoweth that his reward shall be according vnto his workes? and it would inflame our soules to labour to abound in all good workes, in knowledge, faith, repentance, humiliation, care of a good conscience; because if we abound in these, our sentence shall

shall bee happy, blessed, and comfortable; and our glory and reward shall bee great in the Kingdome of Heauen.

The end of the third Sermon.

The

The Great Assize.

The Fovrth Sermon.

Rev. 20. 14. 15.

14 *And death and hell were cast into the lake of fire: this is the second death.*

15 *And whosoeuer was not found written in the booke of life was cast into the lake of fire.*

IN the handling of this weighty point of Religion; the second comming of Christ to Iudgement: Wee haue learned from the mouth of God: First, what manner

manner of person the *Iudge* shall bee; namely, that he shall come like a mighty Prince, with great *Power*, *Maiesty*, and *Glorie*, to the great comfort of all his poore members; and to the great terrour and amazement of all his enemies.

Secondly, we haue seene who shall be iudged: *Both great and small.*

Thirdly, the manner how iudgement shall proceed; namely, by the Written records of mens consciences.

4. Circumst. 3. the execution of this iudgement.

And now in the last place, we are to come to the execution of iudgement vpon the wicked reprobates, and vngodly, in these two last verses: for when iudgement is pronounced according to their Workes, when Christ Iesus shall say vnto them, *Depart from me, &c.* then immediately

ately the execution of this Sentence shall follow: for so saith S. *Iohn* here; *and death and hel were cast into the lake of fire; that is the second death.*

First, here wee are to seeke the true meaning of the Text, because there is neuer a word that is plaine, but may mooue a question. For,

First, what is Death that hee should bee cast into Hell? is Death any Creature? is Death subiect to paine and torment? sure no: Death is no body, it hath no sense nor feeling; Death is no creature, but onely the depriuation of life. Againe, what a strange speech is this, that death should be cast into hell; how can this be? *Queſt. 1.*

Secondly, what is meant by the lake of Fire: Is hell a water, or fire, like our fire? *Queſt. 2.*

And

And lastly, we are to consider what is meant by the second death, into which all reprobates must be cast.

Answ. What is meant by death and hell.

First, here by *Death* and *hell* is meant, not death it selfe, or Hell it selfe; but the heires of death and hell, that is, all the Reprobates that shalbe cast into hell fire, and there abide foreuermore. Thus then you see what is here meant by death and hell; namely, the heires of death, and fire-brands of Hell: All reprobates, all impenitent sinners that liue and dye in their sinnes, all those shall bee cast *into the Lake of fire.*

Vse 1. Shews the misery of such as dye in their sinnes.

Seeing the holy Ghost giues these Titles and Names to all wicked and vngodly sinners, euen death and hell: Surely this shewes the wonderfull misery, and the cursed estate of those that

that liue and dye in their sinnes without repentance. Alas, it is so woefull and damnable, that they bee euen called Death and Hell it selfe.

Oh then let all sinners, that liue and delight in sinne, take heede vnto themselues. You do see the woefull misery of all impenitent sinners: Namely, that they are no better then the vessells of wrath, the heires of eternall Death, and fire brands of hell for euermore. O that all sinners could fore-thinke of this woefull misery that hangs ouer their heads: What a strange kinde of speech is this, and of what force, when God calleth such Reprobates euen *death* and *Hell* it selfe? Ah poore wretches: ah miserable and woefull creatures, which are but *Death* and *Hell* it selfe. Oh would that the

Note well

the Drunkards, &c. could lay this to heart: That howsoeuer they see not their misery, nor the woefull estate wherein they liue, but blesse themselues in their sinnefull wayes; yet they are no better then the heires of vengeance, and wrath of God, nay indeed, very *death* and *hell* it selfe.

True it is, that many wicked men doe, as the people did in *Esay* his time; though they liued in horrible sinnes, yet they made a league with Death; and were at an agreement with the graue; they had taken a Lease of death and hell, to liue in sin by Licence, without punishment. But the Lord tells them, hee will *Breake their Couenants, and disanull their Agreements.* And although they haue liued a long time in sinne, yet in the

Esay 28.11

end

end death will knocke at their doores, and he will lay hold vpon them, and they must pay full deere for their long Leafe; euen the losse of body and soule for euer.

And is not this the practise of most men and women at this day? Doe they not euen make a couenant with death? and doe they not labour to bee at agreement with hell? Men liue in sweeting, lying, drunkennesse, &c. and yet they thinke they shall neuer dye, they thinke they shall escape for all their sinnes. But (poore soules) let them well know, that death and hell will seize vpon them. Nay, if they liue and dye in their sins without repentance, let them know, that they be not better then death & hell it selfe, and they must be *cast into the lake of fire.*

True it is, you shall see many a notorious sinner, contemner of the Word, a Drunkard, &c. they thinke themselues to be iolly fellowes, and who but they? Alas, alas, their case is fearefull: poore soules, they doe not see they be the sonnes of death, the heires of vengeance, and the wrath of God, the fire-brands of hell; nay, euen *Death* and *Hell* it selfe.

Vse. 2. Shewes the horrible nature of Sinne.

Heere wee may see what a horrible and cursed thing sinne is in the sight of God; for sinne maketh men become guilty of eternall death, and fire-brands of hell: as we see when the Traytor is executed for treason, his sonne smarteth for his sinne: Euen so sinne, which is treason against the Maiestie of God, when we haue brought it foorth, it bringeth vs to death and hell: For

Death

Death and hell is the reward of sinne.

And Death and Hell were cast into the lake of fire.] Would you know what shall become of the prophane wretches of the world, would you know what shall become of the blasphemer? wou'd you know what shall become of the adulterer, drunkard, idolator, swearer, &c. S. *Iohn* sayth here in plaine termes, *They shall be cast into the lake of fire.* Thus was the rich Glutton: *Luke* 16. for his gluttony, drunkennesse, want of pitty, &c. *cast into this woefull lake of fire.* And thus shal all impenitent sinners, one day bee cast into this woefull Lake of fire.

Now if a Blasphemer, or an adulterer, &c. shall haue but his punishment, to holde one of his Fingers in the flame of a

Candle one houre, how could hee endure it? But if a man should be roasted aliue on a grid-iron, or boyled in a Cauldron of moulten lead, what misery were this, whose hart would not quake and melt to thinke on it? O these are nothing in comparison of those most extreame and endlesse Torments in this Lake of fire; when both body and soule, shall both burne and boyle, and as it were, frye in the scorching flames which cannot be quenched. All men almost are afraide to commit Treason, because Traytours are so grieuously punished; they are hanged, drawne, and quartered. But alas, men be not afraide to commit Treason agaynst the King of Heauen, though they must bee cast into a Lake of fire for euermore. Men are afraide

to

to offend a Prince for feare of Death: And yet our Sauiour bids vs, *Not feare them that can kill the body, and can doe no more, but to feare him that can cast both body and soule into hell fire.*

And yet wee see that men and women bee more afraide to offend man, then God, *That can cast both body and soule into hell fire.*

If wee should behold a little Childe fall into the fire, and heare it crye pittifully, and the very Bowells should bee burnt out: O how it would grieue vs and make our very hearts bleede within vs: How much more then should it grieue vs, to see, not a childe, but euen our owne bodies and soules, cast away for euer by sinne, into the Lake of fire that cannot be quenched? If a man should come amongst

Note.

vs and cry, Fire, fire, thy houſe
all of a flaming fire, thy Corn
thy Cattell, thy Wife, a
Children, and all that thou h
were conſumed with fire: O
how would this aſtoniſh v
it would make the very ha
to ſtand vpright on our head
and teares to guſh out of o
eyes. Behold then, and ſee, th
Spirit of God cries out vnto v
Fire, euen the dreadfull fire o
hell, gapeth ready to deuour
not thy houſe, thy corne, or th
cattell, but thy poore ſoule, ho
that for euermore. Oh ho
ſhould this breake our hard an
flinty hearts aſunder, and mak
our ſoules to bleed? if we hau
any ſparke of grace, any care o
our ſou'es that they may not b
tormented in this Lake of Fir
for euer.

I will leaue the further hand-
ling

ouſing of this point, vntill I come
Corn to the next verſe; where th
, a oly Ghoſt ſayth againe, the
ou h etter to make it ſinke into our
e: Cery hearts, That *Whoſoeuer is*
h v *not found written in the Booke of*
har *life, ſhall be caſt into this Lake of*
ead *fire.*

f ou Now by *Fire* in t is place
, th ee m ſt not conceiue a mate
o v iall fire, like to ours; But the
re o Ho'y-G oſt meaneth here, e-
our en the ſecond death; that is,
th ot of the body one'y, but of
ho eternall death and damnation
no both of body and ſoule for euer-
an more. This is the ſecond
ak death, and by this wee may ſee
au there is a double death: there is
o the firſt death, and the ſecond
be death.

ire The firſt death is, the ſepa-
ration of the ſoule from the bo-
d dy, and this is common vnto all;

Double death.

the children of GOD doe dye this death, aswell as the wicked; yet there is a difference: For death is no curse to the children of God, because Christs death hath taken away the sting of Death, that it cannot hurt the children of God: No, it is as a doore to let our soules into the Kingdome of heauen: But the second they neuer taste of: No Childe of God needes to feare the second death; *For there is no condemnation to them that are in Christ Iesus.* Now, as the first death is onely the separation of the soule from the body; so the second Death is a totall, and a finall separation of both soule and body from God for euermore. And this second death doth stand principally in these three points.

Death is a curse to the wicked.

4. A Blessing to the godly.

Rom. 8. 1.

Wherein the second death consisteth.

First, that all the wicked and vn-

vngodly sinners that liue and dye in their sinnes, they shall be seuered from the glorious and blessed Presence of GOD for euer; *which shal be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.* 2 *Thes.*1.9. O what a woefull Death is this, to bee plucked and torne from the Blessed, and comfortable presence of God: whereas our Sauiour CHRIST sayth, *Mat.*5.8. *That our happinesse, and all the ioy of GODS Children, shall stand in the beholding of GOD, and being in his presence for euermore.* Then what misery and what woe will this bee vnto the wicked, to be cast out of the glorious presence of God for euer, seeing that he alone is the fountaine of Life, and of all happinesse.

Se-

2. Secondly, the second death stands in this, that wicked men and women shall not onely bee seuered in body and soule from the blessed and glorious presence of God for euer: but they shall bee *cast into the lake of fire*, and haue all their abode with the Diuels, and all the damned spirits in hell; where shall be no ioy, nor comfort, nor ease, but weeping, and wailing, and gnashing of teeth. If a man should be cast into a deepe and darkesome dungeon, full of Toades and Serpents: what comfort I pray could hee haue but to wish for death! This is the death that all the impenitent sinners must dye: They must bee cast out of the sweete and comfortable presence of the Lord CHRIST IESVS, and be throwne into a Lake of Fire and Brimstone, there

thete to be tormented for euer- Mat. 25 41.
more.

Thirdly, the third thing 3.
wherein this second death doth
consist, is, that all reprobates
shall bee punished with euer-
lasting perdition; they shall bee
tormented in body and soule
with vnspeakable torments: the
wrath and vengeance of GOD
shall seize vpon them, and feede
on them, as fire doth on pitch
or brimstone; where they shall
bee euer burning and boyling,
and yet neuer consumed; euer
in paine and torment, and neuer
haue ease. And to shewe the
wonderfull torment of hell, of
this second death, our Saviour
compareth it vnto a furnace of Mat. 13. 24.
fire. Now what a woefull tor-
ment is it, to be cast into a for-
nace of fire, and to lye many a
thousand yeares therein? this

is

is a torment that cannot bee expressed. Againe, he sayth, that *Their worme shall not dye, and their fire shall not bee quenched.* Esay 66.24 Now what might a man doe, if hee should haue a Worme alwayes crawling in his belly, gnawing alwayes at his heart; this is the state of all Wicked men and Women: They shall alwayes haue a Worme, euen griefe and anguish of heart, euer gnawing at their hearts, and biting at their consciences; and this worme shall neuer dye, nor kil them, but euer gnawing and wounding them. So then you see by this which hath beene spoken, what this second death is, and also wherein it doeth consist.

Now all the Question will be: who shall bee cast into this Lake of fire? Who are they that

that shall die this second death, which is such a miserable and woefull death? For there is no man or Woman that liueth, I thinke, but they suppose that they shall escape this Death: they hope that they shall bee saued, and so escape this flaming fire: And therefore now you shall see who they be, that shall be cast into it. Looke, there are some marked out into vs. *Reuel.* 21.8. *The fearefull and vnbeleeuers, and abhominable, and murtherers, and whoremongers, and sorcerers, and lyers, &c. shall haue their part in the lake that burneth with fire and brimstone, which is the second Death.* So then the Holy Ghost telleth vs, that all impenitent Sinners shall bee damned, shall be cast into this lake of fire, which is the second Death.

Who they be that shall partake of the second Death

1 Cor. 6.10

Then

Then what a strange thing is this? The Holy Ghost tells vs who sha be damned, and cast into the Lake of fire; all impenitent sinners; the Blasphemer, the Drunkard, &c. and yet no man (almost) will beleeue this. Well, the Spirit of God cannot lye: he sayth, That all the VVicked and Vngodly sinners shalbe cast *into the Lake of fire*, which is the second death: now tell neuer so wicked a wretch of his sinnes, as his swearing, &c. And what will they say: Tush, *GOD is mercifull, I hope I shal be saued.* Is not this, I pray, to giue the holy Ghost the lye? Tell th Drunkard, or the prophaner of the Lords day, &c. they shal be damned; doe they beleeue this? Oh no, no; For if they did beleeue it, how durst they be so bold to liue in sinne:

Well

Well, howsoeuer these vile wretches say, they hope to be saued as well as the best of them all; yet know, this is the truth of God; the Holy Ghost telleth vs plainly, *That all vnbeleeuers, and theeues, and murtherers, &c. shall be cast into the Lake of Fire and Brimstone, which is the second death.*

But to you, whose hearts doe tremble for feare of these thinges, whose soules doe melt for feare of this second death: Now if you would know how to escape this Lake of Fire, and howe to auoyde this second death, which is the eternall damnation and torment both of body and soule; you shall see how the Spirit of GOD doth not onely shew you how to escape hell, but to come to heauen; not onely to auoyde damnation

nation in this Lake of fire, but to obtaine saluation and ioy in the blessed and glorious presence of Almighty God for euermore. Now see what the Holy-Ghost doth teach thee in the sixth Verse of this Chapter, *Blessed and holy is hee that hath his part in the first Resurrection, for on such the second death shall haue no power: But they shall bee the Priests of God and of Christ, and shall raigne with him a thousand yeares*, that is, for euermore.

Such as haue part in the first Resurrection shall escape the second death.

So then, would you know what manner of men and women shall escape the second death, and eternall damnation in this Lake of Hell fire? why the Holy-Ghost saith, They, and none but they, that haue their parts in the first Resurrection. So then it is manifest, in these words

wordes, that there be two resurrections, and also a double death, The Children of GOD, they haue a double resurrection, and one death. But all wicked and vngodly sinners, they haue one resurrection, and a double death. So then let vs see what is meant by this first resurrection, namely, our rising out of the graue of sinne, to newnesse of life. This is the first resurrection, *You that were dead in trespasses and sinnes, hath hee quickned.* And, *Wee are buried with Christ in Baptisme, that like as hee rose againe to the glory of his Father: euen so wee should walke in newnesse of life.* Ephe. 2.1. Rom. 6.4.

So then, would you know, whether you shall escape eternall fire in hell, euen this second death? Then looke vnto your owne soules. Are they dead to

all your old sinnes, and new sins? Are you quickned in the inner man? Doe you hate sinne as well when it is committed by your selfe, as by others? do you labour to mortifie and to keepe vnder the workes of the flesh, and walke in all holy duties and obedience both to God and men? Remember what is sayd, *There is no condemnation to them that are in Christ, which walke not after the flesh, but after the Spirit.* Rom. 8. 1.

Blessed and holy are they that haue part in the first resurrection; where hee shewes that none shall bee blessed, none shall haue part in the first resurrection, and bee freede from the second death, but such as bee sanctified to liue a godly life, that are partakers of the first resurrection. And therefore, if you desire to bee blessed, and to escape the second death

death, which is the euerlasting damnation both of body and soule, then labour heere to liue a godly life: for these two Iustification and sanctification, cannot be seuered.

And this a is very great comfort to all the true members of Christ, that doe repent and leaue their sinnes, and liue a godly life; though they bee in misery, in pouerty, in want; and in the end, die the first death of the body; yet they shall bee freede from the second death, that is, from eternall death: the gates of hell shall not preuaile against them. And therefore, as you loue your soules, as you desire to be blessed, and to escape eternall damnation, which is the second death: Labour (I say) to haue a part in the first Resurrection, to die vnto sinne, and to liue in

Vse. Comfort to the godly.

newneſſe of life.

But as for wicked and vngodly ſinners that liue in ſinne, delight in ſinne, that haue no part in the firſt reſurrection: their caſe is woefull, they be ſubiect to the ſecond, that is, eternall death and damnation: *For if yee liue after the fleſh, yee ſhall alſo die.*

Rom. 6. 8.

And therefore deceiue not your ſelues, as many doe, which thinke if they come to Church, heare the word, receiue the Sacraments, all is well, they hope God will bee mercifull to them, they hope they ſhall not bee damned. Well, marke what I ſay; thou maiſt come to Church duly, thou maiſt heare the word of GOD as long as thou liueſt, thou maieſt receiue the Sacrament as often as thou wilt; but if thou haue not thy part in the firſt reſurrection, that is, vnleſſe

Note.

thou

thou liue a godly life, vnleſſe thou mortifie thy filthy ſinnes, and vngodly deſires, vnleſſe thou become a new creature; ſurely, ſurely, thy eſtate is lamentable, and thy part is in the Lake of fire and brimſtone, which is the ſecond death. And therefore let no man deceiue himſelfe, and ſooth himſelfe, becauſe he heares the Word, profeſſeth the Goſpell, receiue the Sacrament, that therefore he is well enough. No, no: though thou heare neuer ſo much, if thou liue in ſinne, in ſwearing, drunkenneſſe, &c. thy eſtate is as wofull as before, becauſe thou art not freed from the ſecond death.

And marke this difference; The children of God haue two reſurrections, and one death: they riſe from ſinne in this life, to newneſſe and holyneſſe of

life: and they rise at the last day to eternall life in Heauen; and therefore truely blessed. But alas, graceless and godless sinners, that haue two deaths, and but on resurection; they die in sin here, they are dead in sin, and delight in sinne here: and so they die the first death of the body; and eternall death, the second death of body and soule in hell. And as they neuer had part in the first resurrection: so the second resurrection is onely to Iudgement, to death, and to damnation.

And therefore, if you would liue when you be dead, you must die to sin while you be aliue. Only the penitent sinners shall liue for euer in eternall life; only those which die to sin, shall escape the second death: But the impenitent sinner, that liues and delights in sin here, shall die for his sinnes eter-

ternally; nay, he shall neuer tast of the life to come. But as hee would not labour to haue his part in the first resurrection; so he shall be sure to haue his portion in the second death: which is so fearefull a thing, that it might make euen flinty harts to breake in peeces, to lie in fire burning for euer, without any ease or end O let vs looke vnto it, and liue a godly life, and labour to haue part in the first resurrection; and then shall the second death do vs no harme; but we shall liue for euer in in Heauen with GOD.

15 *And whosoeuer was not found written in the Booke of life, was cast into the lake of fire.*

THE former verse did shew to vs, the execution of the last Iudgement vpon all wicked and vngodly sinners, and of that wee spoke the last time. Now in this Verse wee may obserue the different estate of the children of God, and of the wicked: for as there bee but two sorts of men, *Good* and *Bad*, *Elect* and *Reprobate*, *Penitent* and *Impenitent*, the children of GOD, and the limbes of Sathan; So there bee but two places, *Heauen* and *Hell*, *Ioy* and *Paine*, the *Right hand* and the *Left*. And the reward shall bee according, either *Blessed* or *Cursed*; for so Saint *Iohn* sayth heere, *The Elect shall haue eternall*

eternall life: But they that bee reprobats shall bee cast into the lake of fire.

First, concerning the Elect, and those that bee chosen in Iesus Christ, and whose names bee written in Heauen: As their liues doe differ from the wicked and vngodly; so their estate after this life is farre different: for they shall bee Blessed for euer. And if you doe aske, what is this Blessednesse that all the Elect shall haue? I answere with *Paul*, *The eye of man neuer saw it, nor it neuer entred into the hart of man to conceiue the hundreth part of this happinesse*: yet wee may out of the word of God, get some taste of it, as is described vnto vs. 1 Cor. 2. 9.

I. Wherein mans happinesse in death consists.

And first and formost, this blessed state of the godly at the last day, stands in this; That God shall

shall bee all in all vnto vs: what good thing soeuer the heart of man can wish, that will God bee vnto vs. If thou desire wealth, GOD will bee it vnto thee: If honour, or pleasure, Almighty GOD will bee all in all vnto vs: nay euery child of GOD shall haue a Kingdome, *Come yee blessed, &c.*

1. Cor. 15. 28.

Math. 25.

2. Secondly, in the Kingdome of Heauen, there shall bee no wants: for wee shall bee freede from all sinne, and all wants in body and soule shall bee supplied. And though now wee see God but in part; yet then wee shall behold him face to face, to our eternall comfort: we shall euermore liue in his blessed presence, and raigne with him for euer.

Reue. 21.

1. Cor. 13. 12.

John. 17. 3. Daniel. 21. Psal. 17. 15 Reue. 22. 3.

3. Thirdly, all the Elect shall bee like CHRIST IESVS: so

sayed

sayth *Paul*, *Hee shall change our vile bodies, and make them like his glorious body.* Christ was most holy, pure, incorruptible, and glorious: euen so shall wee bee; wee shall be for euer freede from both sinne, Sathan, death, and hell. Phil. 2. 21.

Fourthly, in Heauen wee shall reape endlesse ioy and happinesse, and shall delight in praysing of God for euer: so as wee shall keepe a perpetuall Sabboth, and rest in the seruice and worship of God for euer. And this shall bee done to all which feare GOD, and whose names bee written in the Booke of Life. 4. Psal. 16. 11.

O then, cursed bee these men and women, which thinke and say, It is in vaine to serue the LORD. O no: then men shall know, it is not in vaine to serue the *Vse.* Mal. 3. 14.

the Lord: Nay, God will put a difference betweene them that ſerue him, and ſerue him not. And this ſhould encourage all men to labour to abound in all Holy duties; ſeeing God will reward euen the leaſt worke of faith.

If thou giue but a cup of cold water in the name of Chriſt, verily thou ſhalt not looſe thy reward. Though our workes cannot merite, yet hee will in mercy, for Chriſt ſake, thus crowne the good workes of his children.

And ſeeing a few ſhall bee ſaued, O let vs labour to bee of the little Flocke; let vs, aboue all things, ſeeke this Kingdome of God: If thou winne this, thou art happy and bleſſed, though thou looſe all the world beſides. And if thou looſe it, thou art miſerable and wretched, though

thou

thou winne the whole world: O then what mad men are we, if we do neuer seeke for this, or dreame of Heauen till wee haue one foot in hell: let vs not then think to gaine a kingdom so easily; we cannot go to Heauen on beds of downe, but wee must striue to enter therin. And as life is sweet, ioy, riches, honour, and pleasure are sweete: so to haue for euer, without feare of loosing, this is a blessed thing: for so it is with them that be in possession of this Kingdome, they shall bee out of feare to loose it, but shall raigne with CHRIST for euermore.

Thus (in some sort) you may conceiue the blessed, and most happy estate of all the elect and faithfull Children of Almighty God, which ought to moue vs to repent, and turne to God.

But

But, what shall become of the rest, the vngodly sinners, o them whose names be not written in the Booke of Life? Ala poore wretches, poore soules it griues me to thinke of them, it would make a mans heart to melt, to thinke on their mos woefull misery: And I quake to speake, or to thinke what shall become of their soules for euer. The Holy-Ghost sayth heere, Matth. 25. *They shall be cast into the Lake of fire.* VVhat shall become then of the Swearer, Drunkard, &c. *They shall be cast into the lake of fire.* And so sayth Christ, *Goe yee cursed, &c.* This is their end, and this is their portion for euermore. Ah poore wretch, a vile Creature, ah miserable sinner; it had beene good for them, they had neuer beene borne, or beene made rather

Toads,

Toads, or Serpents, then Men. For beſides this, that they ſhall bee caſt out of the glorious and comfortable preſence of God and his holy Angels, they ſhall bee caſt into the lake of fire for euer.

Concerning which lake of fire, into which all empenitent and hard-harted ſinners ſhall bee caſt foreuer; I will ſet downe three ſpeciall points.

Firſt the Extremity of it,

Secondly, the Perpetuity of it.

And thirdly, that it is remedileſſe.

All which conſider, me thinkes it ſhould make the flinty hearts of ſinners to melt, and to breake in peeces, for feare they do come into this place of torment, into this lake of fire.

And ſeeing the ſpirit of God doth

doth repeate it againe and againe, that all reprobate sinners shall be cast into the lake of fire, it is to shew, that men doe little consider of that, they doe not tremble at it. And therefore he beates vpon it, to teach vs, it is a speciall point to bee thought on, to mollifie our hard hearts.

1. The extremity of it.

And first, concerning this lake of fire: In that it is named heere *A lake of fire*, this noteth to vs, the extremity of the torment, that it is a place of endlesse woe & vnspeakeable paine. The Scripture giues it sundry names, to set forth the vnspeakable torments thereof. *All wicked and impenitent sinners shall be cast into the lake of fire.* For of all torments, none is so extreeme as fire. And Christ saith, *There shall bee weeping, wailing, &c.* And it shall

Reu. 21. 8.

Luk. 13. 28.

shall bee most hot, and yet most cold; which shewes the strangenesse of this fire, &c. Againe, *Their worme shal neuer die, Mark chap. 9. 44.* That worme which shall gnash their consciences, euen the torment of their consciences. O what a woefull thing is this, for a man or woman, to haue a worme continually to gnaw their bowells within, neuer to let them alone, or to giue them any rest? Such shall the misery be of the wicked. Againe, *Tophet is prepared for the King, he cannot escape, and it is deepe and large, and the burning thereof is fire and much wood, and the breath of the Lord as a riuer of brimstone shall kindle it, Esay. 20. 33.* So as the wrath of the Lord shall bee as bellows to blow it, and as a riuer of brimstone to maintaine it.

By this you may a little conceiue the extreamity of this wofull Lake of hell fire. But if I had the tongue of men or Angels, I could neuer expresse it to the full. For as the ioyes of Heauen be vnspeakeable, so the torments of Hell can not bee expressed, at what time the totall wrath of God shall feede vppon the reprobates, both body and soule, and shall feede vpon them for euermore.

Now, to the end you may the better conceiue the extremity of it, you must know, that the torments of hell, they bee vniuersall euen in all the parts of the body, and faculties of the soule at once; the mind, the will, the conscience, the affection, the head, the heart, &c. all at once shall bee tormented. The paines in this like, they are (for the most part) particular in

in some part of the body: but in this fire, the sinner shall bee tormented in all parts at once: and yet we may see, that some paines there bee, as is the stone, &c. which men would not willingly haue for a whole world. Alas, what a woefull thing will this bee, to bee thus tormented, euen in all and euery member so extreamely? Let one example serue in this poynt. The rich Glutton cries out, *Oh I am tormented in this flame! Luke.* 16. The torment and heate was so great, that hee would haue giuen euen a whole world, if he had beene Lord of it, for so much water as would haue stucke to ones finger, to haue cooled his flaming tongue: Thus you see, that this fire is most extreame and woefull, and yet men will not beleeue it, they feare it not.

But let vs thinke vppon the most wofull and extreame paine of this Lake of fire, and let vs make that vse which CHRIST teacheth vs *If thy right hand or foote*, that is, any thing neuer so sweete, neuer so profitable, neuer so deere nor neere vnto vs; *Let vs cut them off and cast them from vs*; that is, let vs forgoe, and forsake them all: For it is better to goe poore to Heauen, then rich into hell: It is better to goe naked to Heauen then in costly apparrell to Hell. O let all carnall men, all vngodly sinners, that liue in pleasures, sports, or pastimes; yea, let them know they shall pay full dearely for these things, euen the losse of their soules in hell for euermore.

2. The perpetuity of it.

Secondly, as the paines of Hell bee endelesse and most extreame

treame, so they be endlesse and perpetuall, no end of them for euermore. So *Abraham* tells the rich Glutton; *You that bee there cannot come hither, Luke* 16. and so sayth S. *Iohn*, *Reuel.* 21. *It is a lake of Fire and Brimstone that burneth for euer.* So, *Go yee cursed into euerlasting fire, Math.* 25.41. It can neuer bee quenched, when as damned sinners shall lie therein many thousands yeares, yea, as many as there bee Starres in Heauen, and yet neuer to haue an end. If a man should but once euery thousand yeares, take one spoonefull of water out of the Sea; how many thousand thousand yeares would bee expired before hee should haue emptied the same.

O consider this, you that forget GOD; Consider this, you which contemne the Word of

GOD, prophain the Lords Sabboth, that make no conscience at all of drunkennesse, &c. what a treasure of plagues the Lord hath reserued for the damned? Oh, let vs thinke often of this, that these torments bee both endlesse and easelesse? Oh what madde men and women, what fooles bee wee, if wee will now enioy the pleasures of sinne for a season, and then to lie in torments for euer? What shall it benefite or profite vs to enioy a little worldly pelfe, mony, lands or liuing heere, to liue in all pleasures and delight, some sixty or eighty yeares, and then to bee tormented in hell fire for euermore. And yet doe wee see that such is the extreame folly and madnesse of many men that they will haue their peny worths heere, though they pay neuer

so

so deare for, in the life which is to come.

Thirdly, these torments, as they bee endlesse and easelesse, so they be remedilesse. This wee may behold in the Glutton in Hell, who would haue giuen a World, if hee had beene owner of it, and yet for all that could hee not haue it; it was then denied him. For there is no ease nor remedy in hell: no redemption after death, no siluer nor golde, no wit, nor policy, no appealing to another Iudge; but hee must lie by it for euermore euen in this close prison, till hee haue payd the debt and vttermost farthing. For if all the Saints and Angels in the Kingdome of heauen should fall at the feete of Christ, to begge but for one soule, it could doe him no good, Christ would deny them all,

3. Remedilesse.

Exhortation.

they must haue the repulse.

O consider this: this is it that ought to make all men to quake, and all hearts to tremble that in hell in no ease, nor hope of redemption. This is that which makes the diuells and damned spirits to feare and to tremble, and yet it cannot moone flinty, and stony-hearted sinners once to be afraide. O I beseech you, let vs thinke of these things now in these dayes of mercy: now is remedy to bee had, now wee may auoyd this woefull misery, now wee may escape this fearefull torment.

If we will now repent, if we will now leaue our sinnes and begge pardon of Almighty God for them wee may escape: but after death there is no time of mercy, but Iudgement and torment, but

but fire, and brimstone, and the wrath of God for euermore: and therefore now let vs repent, let vs bewaile our sinnes, and liue as the Seruants of God, and not as the slaues of sinne and Sathan any longer; and then the gates of Hell shall not preuaile against vs.

Our Sauiour Christ tells vs, that the soule of a poore begger is more worth then many thousand worlds: And therefore the losse of a soule is greater then the losse of the whole world.

If a man should loose House, Land, VVife, Childe, and all hee hath, yet it is nothing in comparison of his soule, that is a losse of all losses, to bee seuered from God, and from Christ, and to bee in Hell torments for euer. O then let vs know what our soules bee VVorth, let vs learne

learne to prize them aboue the whole world. But alas, men cannot so esteeme of them. Oh no, men will for one penny, or an houres pleasure, hazard losse of soule and body for euermore. Ah poore soule, thou didst neuer yet know what thy soule is worth. Christ Iesus sayth, it is more worth then all the world. Oh let vs esteeme of it, and value it, and account all riches, pleasures, or profits, as dung, so that our soules, our poore soules may bee saued in the Day of our Lord.

The end of the fourth and last Sermon.

A FOLD FOR Christs Sheepe.

Deliuered in two Sermons vpon the first Chapter of the CANTICLES, *Verse* 6. 7th.

The fifth Impression, Corrected and amended by the Author SAMVEL SMITH, Minister of the Word of God, at *Prittlewell* in *Essex*.

ESAY 55. 3.
Hearken, and your soule shall liue.

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TO THE RIGHT VVORSHIPFVL AND VERTUOUS Gentlewoman, Mistresse MARY BVTTER of *Tooby*:

Samuel Smith, wisheth the encrease of all true comfort in this life, and eternall happines in the next.

THE Booke of the holy scripture (*Right Worshipfull*) is as the Princely Prophet *Dauid*

uid *called it*, a Lant-
horne to our feete, and
a Light to our pathes.
The Elect of God are
therein enlightened, and
taught of God, through
the inward Operation of
Gods spirit: The know-
ledge thereof haue bin
deare and precious vnto
the Godly. Paul, *that*
sanctified Vessell of the
Lord, did esteeme all
things else but Dung *in*
comparison of it. Moses
regarded

Psal. 119. 25.

Iohn 6.

Phil 3. 8.

regarded not the pleasures hee might haue enioyed in King Pharaohs *Court, in comparison of this: And* Dauid *preferred the Office of a* Doore-keeper in Gods house; before the chiefest Pallaces heere below. *This was that, that* Salomon *the wisest and ayme at especially, hauing his choyce of many things offered him from God: And no maruaile*

Heb. 11.24

Psal. 84.12.

1 Reg. 3.5.6

though the Children of God do prefer the choice of it before all other inward Things whatsoeuer, because our Sauiour will teach vs, that the knowledge thereof will bring a man to life Eternall: *It will safely conduct a man to Gods Kingdome, and make him decline from the by-wayes of sinne and error,* which lead to destruction. *Here is* Milke for Babes,

Iohn. 17. 3.

Babes, *and strong meat* for men of riper yeares: so that none that are inuited to this Feast, but may find some refreshing. *Yet notwithstanding, that this is the excellency of the Holy Scriptures, and that this hath beene the choyce of God his seruants in al ages; to prefer the* knowledge of it before all things, & to conforme their Liues thereunto:

The Papists, the malicious enemies of Goas truth, wil notwithstanding shew thēselues to bee of the Serpenticall broode, *euer treading on the heele of God hu Church, euen with their* Templum Domini : Templum Domini : *the Church, the Church as if the Church-Keye hung euer at their Girdle. These their painte shews of Piety and Ho*

lines

lineſſe, hath cauſed ma-
ny to ſtagger in the Way
of godlineſſe, who haue
not taken deepe roote in
Chriſtian profeſſion. Let
ſuch, with a ſingle eye,
reade ouer theſe two Ser-
mons, where they ſhall
find a Folde pitcht for
all Chriſt his Sheepe:
The true Church made
knowne from the flocks
of his Companions:
Which, howſoeuer they
come with Ieſus, Ieſus,

in their mouthes, yet doe deny the power of godlineſſe, ſeeking vtterly to extinguiſh the Light of Gods truth, that it may not ſhine vnto men. *Indeede, a palpable darkenes hath yet ouer ſpread all the Dominions of that Romiſh* Pharaoh, *more palpable then the darkeneſſe of* Ægypt, but the truth ſhall preuaile, *maugre the ſpite and malice of Anti-*

chriſt,

christ, and all that bloudie Crew: And the bright Beames of the Gospel *shal despel those foggy mists of* Popery, *and* Ignorance: *When the pride of the Whoore of* Rome *is once at the height, and the measure of her Iniquity is once full, according to that of Saint* Iohn *in the* Reuelation: Shee is fallen, shee is fallen, euen Babylon that

great City, &c. *God put in into the Hearts of al (hristian Princes,* to rise vp against *her, that their warre with them, may assure them of a peace with themselues, and with their Lord God. For, how aangerous they be vnto a Christian (ommon-wealth, euen their Helliſh attempts do ſhew. Neyther is it an error in practiſe, as many would beare*

* By suppressing of Popery.

beare men in hand, but it is an error in doctrine, teaching, yea and maintayning it, that they may safely kill, and take away the life of a Christian Prince, that will not yeelde and subiect himselfe vnto the Pope of Rome*. And no marualle then, though they cannot endure the manifestation of GOD his word, which is a Lanthorne vnto our Feete, and

* Therfore Traitors in Christian Princes in action or affection, & to make the more dangerous to bee suffered.

and a Light vnto our Pathes, directing vs to Heauen: *For this light, if the Pope aid not smother it, euen little Children in the Streetes would long ere this haue cryed:* Fie vpon them, Fie vpon them. *It is my care, both in publicke and priuate (out of my small reading) to discouer, asmuch as in me lyeth, the mistery of iniquity, and to lend one blast*

blaſt to the ſounding of that Trump, that ſhall at laſt ſhake downe the walles of this *Jericho*. *It is the olde and ancient doctrine of faith and Repentance that I heere intreate of: As for the plaineneſſe of the manner of deliuery of it, I do truſt You will Acknowledge* that the power of the ſpirit is beſt ſeene in weakeneſſe: *And that plainelineſſe doe beſt anſwere* The word

ſwer a ſtraight and euen Leuell: The euidence of the ſpirit is beſt ſeene in plainenesſe.

I haue preſumed to prefixe Your Worſhips Name vnto this ſmall Worke: It ſhall (by Gods good bleſſing) increaſe Your loue vnto the truth and Goſpell of Ieſus Chriſt: A zealous Profeſſour whereof You haue ſhewed Your ſelfe to be theſe many yeares: and

and worke in You a further detestation of Popery. As You haue begun well, so proceed, and let Your workes be more at last then at first: Bee still for God in all his wayes, and God will bee still for You, in all your wayes: aduance him stil and Hee will aduance You. Thus I adde this poore Mite to the Treasury of the Church, ascribing the Patronage

to

to your ſelfe, the vſe to the world, and the ſucceſſe of it to God. I pray God to keepe you in his holy feare and fauour, vnto the end; and ſo Remaine

Your VVorſhips in all Chriſtian duty to be commanded:

SAMVEL SMITH.

A

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A

A Fold for Christs SHEEPE.

The first Sermon.

CANT. I. V. 6. 7.

6 *Shew thou me, O thou whom my soule loueth, where thou feedest, and where thy lyest at noone: For why should I bee as shee that turneth aside to the Flocks of thy companions?*

7 *If thou know not, O thou the fairest among Women, get thee forth by the steps of the Flock, and feed thy Kids by the Tents of the shepheards.*

BEFORE I enter into the Text it selfe, which I haue now read vnto

you, it shall not be amisse for my better proceeding, and your vnderstanding, to speake some thing concerning the order of placing this Booke: the Title of it, and the subiect matter therein contained.

Touching the order of placing this Booke, wherein King *Salomon* labours to build vp the Spirituall Temple of the soule. It is the same hee obserued in building the materiall Temple, where he framed three Courts, the vtmost for the Common People, the second for the Priests and Leuites, and last of all, that *Sanctum Sanctorum*, the Holiest of Holies, onely for the High Priest to enter in at, and that but once a yeare: euen so in this Spirituall Temple of mans Soule hee hath likewise framed three Courts: First, an vtmost

1 Reg. 6.

vtmoſt Court, which is his Booke of *Prouerbes*, where all ſorts and degrees of men whatſoeuer, are taught and inſtructed a ciuill courſe of manners: Next to that, he hath a ſecond Court which is his *Eccleſiaſtes*, leading men on further in the way of godlineſſe, and Chriſtian piety: And laſt of all, hee hath a *Sanctum Sanctorum*, which is his *Canticles*, wherein not euery one, but onely thoſe which delight in Heauenly and Diuine Miſteries may behold the pure, free, perfect, eternall, and conſtant loue of Chriſt Ieſus towards his Church, and euery faithfull ſoule; as alſo the loue of his Church towardes him, and what great and princely benefits ſhe reapeth by him.

Secondly, for the Title and ſubiect matter of this moſt ex-

cellent Booke, as there is *Sabbatum Sabbati*, so this is a *Song* of *Songs*: because of all that *Salomon* did endite, this is most Diuine and most excellent. In the which hee doth most liuely and affectionately, by Allegoricall, and Paraboricall speeches, cypher out and describe vnto vs the most holy and perfect loue of Christ Iesus, towardes the Church his blessed Spouse. For Christ and his Church are heere brought in, in this worthy Booke, as two Paramours, who are in loue the one with the other; as a time of wooing euer goeth before the solemnization of Matrimony, and which in due conuenient time haue a purpose to marry, as *Ioseph* and *Mary* were first espoused before they came together: So the same order is ob-

Psalme 45.

Math. 1. 11.

serued

ſerued in this Spirituall vnion betwixt Chriſt and his Church: *Iohn* 3. 29. They muſt firſt bee contracted, then after married. The *contract* is, when a man is regenerate and borne anew, *Reuel.* 21. 9. tranſlated out of Nature into Grace, depending only vpon Chriſt for ſaluation: and finiſhed and made vp in the day of Iudgement, when all the Elect ſhall ſurely enioy Chriſt. For ſo witneſſeth the holy Ghoſt, where it is ſaid, *Let all be glad and reioyce, and giue glory to him, for the marriage of the Lamb is come, & his wife hath made her ſelfe ready, Reuel.* 19. 7. So then this Booke contaynes in it the wonderfull loue, and mutuall affection betwixt Chriſt Ieſus and his Spouſe: the true Church of GOD, and euery true beleeuer. Thus much may

ſerue touching the Book it ſelfe: we will now come to the words of the Text.

Shew thou me, O thou whom my ſoule loueth, &c.

IN the beginning of this Chapter, the Church beginneth to ſpeake to Chriſt, and being rauiſhed in heart with his Loue, deſires more earneſtly to bee embraced of him, that ſhe might be ioyned vnto him, and haue fellowſhip with him, preferring Chriſt Ieſus with the bleſſings and benefites ſhee reapeth by him, before all other things in the world.

In the third Verſe ſhee confeſſeth her vntowardneſſe, and her want of power to embrace Chriſt, and therefore ſhe deſireth him to draw her heart by his

his Word and Spirit: whereby she sheweth her earnest desire to receiue Iesus Christ.

Verse 4. She remoues an obiection that might be made: for it might be sayd; alas, thou art blacke and deformed, how canst thou then hope that hee will take any pleasure in thy beauty, seeing that hee is the most pure, blessed, and glorious Son of God? To this she confesseth, that though by Nature shee be blacke, full of blemishes and naturall corruption, by reason of her originall sinne, and naturall corruptions, as also her actuall transgressions; yet notwithstanding, being washed in Christs blood, cloathed in his Righteousnesse, and being decked and beautified with the Graces of his Spirit, Knowledge, Faith, Repentance, Zeale, Patience,

Loue, Obedience, &c. she is faire and comely.

Now in the first Verse, shee puts vp an earnest request vnto Christ, that he would in mercy shew her where hee feedeth his Flocke, and where he prouides comfort for them in the time of trouble. For Christ being the great Shepheard, his Church on earth seekes onely after him, to be fed, resting assured, that there is but one true shepheard, who feedeth all his sheepe with wholesome pasture.

In these two Verses we haue two things to bee considered of vs.

Viz.
1. The Request and Petition, the which the Church doth make vnto Christ. *Verse 6.*
2. The most kinde and louing answere of Christ Iesus vnto his Church, directing her, and comforting her according to her petition. *Verse 7.*

In

In the first of these we are to consider two things. First, the Request; and secondly, the reason of the Request.

In the Request, note. First, the person to whom shee resorts. *O thou whom, &c.*

Secondly the Request it selfe, which is two-fold.

First, that Christ Iesus would shew her where he feeds his Flocke with his holy Word, and Sacraments; to this end, that hee would feede her, as he fed the Flockes of former times.

Secondly, where hee prouides shelter and shadow, in the heate of persecution: as the manner of those shepheards was, in those hot countries, to driue their sheepe to shade in the heate of the day.

And lastly, the Reason: *For why should I be as shee that turneth aside after the Flockes of thy companions?* So that if Christ doe it not, it will not be for his Honour, nor yet for her good.

First

The person vnto whom the Church seekes for direction.

First, for the *Person* to whom shee seeketh for direction and comfort, it is *Christ Iesus* the Sauiour and redeemer of his Church and people; whom shee describeth thus, *Oh thou whom my soule loueth, &c. q. d.* O Lord Iesus Christ my onely Sauiour and Redeemer, whom I loue with all mine heart; yea, whom I loue most earnestly, aboue all the world: So, as if the question were asked what I loue best in all the world, I speake it from my heart: It is thou *Lord* alone.

Doct. 1. Christ Iesus must bee loued with the strongest affection of loue.

Hence wee learne with what affection euery Childe of God and true Beleeuer, must loue Iesus Christ: Namely, with the greatest and strongest affection of loue they can. So as if it were asked, what, or whom dost thou loue most, thou canst truely

ly say with the Church heere, the Lord Iesus Christ, *O thou whom my soule loueth!* So did S. *Peter*, whose loue was so great that hee dyed for Christ: So that hee might very well say to Christ when hee asked him this question, whether he did loue him, or no? *Yea Lord thou knowest that I loue thee.* The like is to be seene in *Mary*, whose loue was so great to Christ, that in testimony thereof shee washed his feete with her teares, and wiped them with the hayre of her head: So that Christs giues this testimony of her, to her euerlasting prayse, *That she loued much.* So doth the Church and Spouse of Christ testifie her loue to her husband, in diuers places of this most worthy Booke, calling Christ Iesus her beloued, *My beloued spake and sayd,*

Iohn 21.15

Luke 7.47.

Cant. 2.10

sayd, &c. And againe, *Stay mee with Flaggons, and comfort mee with apples, for I am sicke of loue, Cant.* 2. 5. Yea it is a Precept giuen by the Lord God himselfe, that hee must haue the chiefest loue, and the first roome in our hearts: *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with al thy strength, Deut.* 6. 5. The Lord will not be satisfied with the loue of our eyes, to behold his workes; the loue of the eare, to listen to his word; the loue of the tongue, to talke of him; the loue of the feete, to go to his Sanctuary; but the Lord doth require all these loues together in one: So as a man may truely say with *Dauid* the Prophet, *Psal.* 83. 25. *Whom haue I in Heauen but thee? And I desire nothing in earth in comparison of thee.* The Lord cannot abide

abide that a man ſhould haue a heart, and a heart; one for God, another for the Diuell. We cannot ſerue God and Mammon: wee muſt not part our loue to the World, the Fleſh, or the Diuell; diuided it muſt not, Chriſt muſt haue it all. Now the reaſons are diuerſe, to ſhew with what an ardent affection wee muſt loue Chriſt Ieſus. Mat. 9. 24.

Firſt, becauſe hee is our Huſband, and wee are his Spouſe, for ſo ſayth the Prophet *Eſay*: *Hee that made thee is thy huſband, whoſe name is the Lord of Hoaſts.* And againe, *Let vs reioyce and giue glory to him, for the Marriage of the Lambe is come, and his wife hath made her ſelfe ready.* Now our ſpirituall ſeruice and Worſhip of God is (as it were) a certaine marriage of our ſoules vnto God. When wee *Reaſ.* 1. Eſay 54. 5. Reue. 19. 7.

we take vpon vs the profession of Christ Iesus, as in Baptisme; then wee betroth our selues to Christ, as to an husband, entring into Couenant with Christ, to keepe vs onely to him, vnto our liues end. So then by this meanes, the Lord is become our husband, and we his Spouse. Now then, as an honest man cannot endure that another man should haue a portion in his wife; so will not Christ endure that any other should haue with him any interest or portion in his Church, *For he is a iealous God. Exo.20.ver.5.* So then the force of the reason standeth thus. Gods people which are married vnto Christ, must loue Christ alone, because we are linked and married to him alone, as a wife to her husband, vnto whom alone she is bound. Therefore if we

we forsake the Lord, and breake the promise wee made to him in Baptisme, and betroth our selues vnto others; then will he surely cast vs off, giue vs a Bill of diuorcement, as shamelesse strumpets, and punish vs for our vnfaithfulnesse.

Secondly, hee loued vs first, and best: according to that of St. *Iohn*: *We loue him, because he loued vs first*: Yea, he loued vs first, when we were his enemies, and had made a voluntary separation betweene him and our soules, committing Spirituall fornication with sinne and Sathan: Yea, as the Apostle *Paul* witnesseth: *Yee that were dead, in trespasses and sinnes hath hee quickned.* And least we should any whit doubt of his loue, he hath manifesteth it, in that *Hee hath washeth vs from our sinnes* in

Reas. 2.

Iohn 4. 19

Ephe. 2. 4. 5

Reuel. 1. 6.

in his blood: Oh then, greater Loue then this, can no man ſhew. And therefore, ſeeing Chriſt hath loued thy Soule ſo dearely, as to ſuffer a curſed Death, yea to ſhew his owne heart blood, to ſaue thy ſoule: Oh how oughteſt thou to loue Chriſt againe? If a man were taken by the *Turkes*, and put to extreame ſlauery and bondage, where hee ſhould remaine for euer, vnleſſe a great ſumme of money were payde for his ranſome, the which hee were neuer able to pay: How miſerable were the eſtate of this man? But if one ſhould come, that out of his meere loue vnto him, pitying his miſery, that ſhould pay his ranſome, and ſet him free: who can expreſſe how much this poore wretch were bound vnto him? Wee are all taken priſo-

prisoners, and that not by the *Turkes*, which onely can but hold vs in temporall bondage; but by Sathan the Prince of darkenesse; where we should haue indured, not a temporall but a spirituall and eternall bondage and slauery, and that in hell for euermore. And nothing but onely the blood of the Sonne of God could bee our ransome: O, how should this worke vpon the affection of euery Christian man and woman, and euen bind vs to loue Christ againe. Now what might mooue Christ, but onely his loue, to giue himselfe to death for vs? Surely, nothing that was in vs. *But God, who is rich in mercy, through his great loue wherewith hee loued vs, euen when we were dead by sinnes, hath quickned vs together by Christ, by whose grace yee are saued.* And Ephe. 2. 4. 5

againe. *Hereby haue we perceiued*
1 Ioh. 3.16 *loue, that he laid downe his life for*
Ephes. 1.7. *vs. By whom* (saith the Apostle) *wee haue redemption through his blood*, and therefore the loue that *Christ Iesus* hath first shewed vnto vs, must constraine vs to loue *Christ* againe.

Reas. 3. And lastly, because *Christ Iesus* is most excellent in himselfe, and therefore most worthy of our loue: For so sayth the Church of *Christ*, *My beloued is*
Cant. 5.10. *white and ruddy, the chiefe of ten thousand.* In the world we see it common, that some are beloued, because they are faire and beautifull; some, because they are rich and wealthy; some, because they are eloquent and wise; and some, because they are honourably descended. Now *Christ Iesus* hath of all these. For whatsoeuer may affect a mans heart,

and

and any way procure loue, the ſame is *Chriſt Ieſus* fully and abſolute without any ſhadow of mutability, or change: For wiſedome, he is the fountaine: for truth, hee is the Author of truth: for mercy, he is the ſtore-houſe of all mercy: for riches, hee is the Lord of Heauen and Earth, euen the ſtore-houſe of durable riches: and for beauty he is the moſt Holy and Bleſſed Sonne of God, full of grace and truth.

O how may this ſerue to reproue all carnall and prophane Goſpellers, wordly men, Epicures, couetous cormorants, who loue any thing more then *Chriſt Ieſus* and his glorious Goſpell: like the *Gadarens*, who preferred their Hogges before *Chriſt*: yea one meſſe of Potage with *Eſau*: that can be con- *Vſe 1.*

tent to sell Christ for lesse then thirty pence: that loue their filthy pleasures, eating, drinking, pride, vncleanenesse, &c. more then CHRIST and their owne soules, like the *Bethlemites*, let Christ lye in the stable amongst beasts; for they cannot affoord him one corner in their hearts.

Againe, it is the sin of thousands, that professe Christ to bee their Husband and Sauiour, that yet breake their couenant, and serue the world and the flesh: that pretend they loue the Lord Iesus Christ, and yet betroth themselues to the world, the flesh, and the diuell, and serue them. Now how could any man be content with this, that his wife should say shee loues him, and yet sets her heart vpon another man? So, how can we thinke that God will take it a

ou

our hands, if we will make shew that we loue Christ, and yet are euer dallying with the World, Christs enemy? Oh he is a iealous God, and will neuer indure it at our hands.

And lastly, by the rule of this Doctrine of the Papists heere no lesse to be reproued; who so much rob God of his honour, calling vppon Saints, and praying vnto them; nay preferring the Virgin *Mary* before Christ himselfe; giuing honour and adoration to Saints and Angels, making them Mediatours and Sauiours: They shall finde one day, that God will not put vp this robbery at their hands; but will shewe his iealous and terrible anger against them, as most sacrilegious persons, and robbers.

It must stirre vp euery Chri-

stian man to labour to finde his heart rauished with the loue of *Christ Iesus*; so as hee can say, out of the affection of his heart, *O thou whom my soule loueth!* so as if the question were demanded, what I loue best? I can truly say *I loue Christ Iesus more then the whole world: yea, I account all things but losse and dung to winne Christ.* And where men find this true affection and loue of *Christ* in them, it is a certaine signe of their saluation, that God hath cast his loue vpon them, that so the loue of God drawes loue to him againe. As the light of the Sunne lights on the eye, and by it we see the Sunne again: And as by the Picture in the Waxe, wee know the Seale: So by our loue to God, we know his loue to vs. O how should this cause euery man and woman, and euery

Phil. 3. 7. 8.

uery mothers childe amongst vs, to examine their loue towards *Christ*, that so they may gather some assurance vnto their owne soules, that *Christ* hath cast his loue vppon them. And to doe this, aske me this question of thine owne soule: Doest thou desire, with the Apostle *Paul*, to bee loosed, and to bee with *Christ?* tell me, is it meate and drinke vnto thee to doe the will of *Christ?* Is thy hand euer ready (according to thy ability) to bestow any thing vpon *Christ*, and for the aduancement of his glory? Doest thou labour in the place wherein thou liuest, to aduance the glorious Gospell of *Iesus Christ?* canst thou bee content to vndergoe shame, disgrace, trouble, persecution, and bonds, yea, Death it selfe for *Christs* sake? Phil. 1. 25. *Note.*

Doth the remembrance of his comming to iudgement cheere vp thy heauy ſoule? And doeſt thou crye with the Spouſe of Chriſt, *Come Lord Ieſus, come quickely*: Theſe bee markes and tokens whereby thou mayſt diſcerne whether thou doeſt loue Chriſt Ieſus, yea or no.

Markes to diſcerne our loue to Chriſt.

But becauſe all men are ready to ſay that they loue *Chriſt*, or elſe it were pitty they ſhould liue, and the like; when indeede the loue of *Chriſt* is not in them: I will yet proceed a little further, and obſerue a few notes and makes of this pure and hearty loue to *Chriſt*, which are moſt certaine ſignes of grace.

1. By our loue to his word.

Firſt, if wee loue *Chriſt*, wee will loue his Word, delight in it, and eſteeme it aboue gold and precious ſtones. *Lord what loue haue I vnto thy word* (ſayth *Dauid*)

Pſ. 1. 19. 57

Dauid) *all the day long is my ſtudy in it.* Yea, it is altogether impoſſible for a man to bee religious, to feare God, and to loue him, that hath no ſound loue, nor delight in the word of God: ſo that by our loue to his word, wee may iudge of our loue to *Chriſt*: No loue nor delight in the word, ſurely no loue nor delight in *Chriſt*: great loue to the word, great loue to *Chriſt*. In the valewing of this pearle, *Dauids* practiſe is notable, who made the *Teſtimonies of God his heritage, and the very ioy of his heart*, and eſteemed them aboue gold, yea aboue fine gold. And therefore ſeeing moſt men haue no delight in the word, ſeldome or neuer heare it (vnleſſ it bee for faſhion ſake, read it, or meditate in it day or night: it is a certaine token that the loue of

Chriſt

Christ is not in them.

2. By our loue to his Saints.

Secondly, if wee loue *Christ Iesus* with all our heart, wee will loue those whom hee loues, his blessed members, true Christians. Hereby (sayth Saint *Iohn*, 1 Iohn 3. *Wee know that wee are translated from darknesse into light, because wee loue the brethren.* *Dauid* testifies of himselfe: *All my delight is vpon thy Saints.* It is our duty to loue all, but wee must loue the Saints with a peculiar and speciall loue, as heires with *Christ*, and members of the same body with vs. Therefore seeing men generally hate the members of *Christ*, contemne them, and despise them; doth not this make it very apparant, that the loue of *Christ* is not in them? *For the* Iohn 15. 19. *world loues her owne: But because I haue chosen you out of the world, therefore the world hateth you.*

Third-

Thirdly, if we loue *Christ Iesus*, we must shew it by our obedience to his Word, and to his holy Lawes: for so sayth *Christ*, *If yee loue me, keepe my commandements.* Little obedience, little loue; no obedience to *Christs* will, no loue: hearty obedience, hearty loue. And therefore seeing generally men rebell against his word, and breake his commandements; though these men should sweare they loue *Christ*, yet are they lyers, and the loue of *Christ* is not in them. For, who can beleeue that a Traytor can loue his Prince?

3. By our obedience.

Iohn 14.23

Fourthly, if we loue *Christ Iesus*, wee cannot endure to heare him blasphemed, railed on, reuiled, his Word contemned, or his Sabboths prophaned, but it will grieue vs at the very heart, and we will (to the vtmost of our power

4. By our suffering for Christ.

power) defend his cauſe, as a louing childe the cauſe of his Father; and a faithfull ſeruant, the credite of his maſter. And withall, it will make vs bee content to endure ſome tryall and perſecution for his ſake: yea, loſſe of liberty, wealth, riches, yea life it ſelfe, who hath ſo loued vs, that he ſhed his blood for vs. Thus much of the affection of the Church towards *Christ Ieſus*. Now we are to come to the Petitions themſelues.

Shew thou mee, O thou whom my Soule loueth, where thou feedeſt, &c.

THe Church here, as in many other places of the holy Scriptures, compares *Christ Ieſus* to a good and faithfull ſhepheard, as the Prophet *Eſay* deſcribes

ſcribes him, *He will gather together his Lambes.* And againe, *Behold, I will require my flocke of the Shepheards, and I my ſelfe will feede my ſheepe, and cauſe them to reſt quietly.* This is acknowledged of the Prophet *Dauid*: *The Lord is my ſhepheard, therefore I cannot want.* Yea *Chriſt* doth thus intitle himſelfe ſaying: *I am the good Shepheard, &c.*

Esay 40
Ezech. 34
Pſal. 23. 1
Ioh. 10. 11.

Now the Church of *Chriſt* doth put vp her requeſt to this great Shepheard, and Biſhop of his Church, that hee would be pleaſed to tell her where hee feedes his ſheepe with the Preaching of the Word; and the vſe of the Sacraments, that ſo ſhee may ioyne with them, there to be fed and comforted.

Obiect.

Queſt. But, was not this the true Church that mooueth this queſtion? what is then that other

their Church, or flocke she enquires after?

Resp. *Ans.* I answere: Howsoeuer the Church of God is but one in all the World, yet it hath diuerse hearts. As the Ocean sea, though but one, yet it is called by diuers names, according to the place where it lyes: Euen so the Church of *Christ*, though but one, yet it hath diuerse parts as the Holy Ghost distinguisheth of it, writing to the seauen Churches which are in *Asia*: Reuel. 4. Now of the whole Church of *Christ*, some parts of it bee at peace and rest, free from persecution, when other parts may suffer persecutions, molestations, and bee vexed by the Diuell and his instruments, whom hee sets a worke. Now in this place, the Church of God in persecution, and great affliction, desireth

reth to know of *Christ*, *Where he feedes his sheepe*: that is, where the Church is at rest and peace, where the word is purely Preached; the Sacraments duely administred, and Discipline duely performed, that shee may ioyne with them in the seruice of Almighty God.

From this request and earnest suite of the Church vnto *Christ*, to know where he doth feed his sheepe, wee learne that it is a true note of a sheepe of *Christ Iesus*, to hunger and thirst after the Word of God, to enquire where *Christ* feedes his Flocke, where the VVord is truely and faithfully Preached; and the Sacraments truely administred. And this doubt our Sauior himselfe obserueth to bee the earemarke of his sheepe; *My sheepe heare my voice, and I know them, and*

Doct. 2.

The true note of a sheepe of Christ, to Hunger and thirst after the Word of God.

Ioh. 10. 27.

and they follow me: but the voyce of a stranger will they not heare. This affection was in godly *David, O Lord, how amiable are thy Tabernacles? how doth my soule long after thy Altars? O when shall I come and appeare before the Lord in Syon?* And this duety is imposed vpon euery Christian, to haue an earnest affection vnto the Word of God. As when a man is hungry, the veines sucke-ing moysture in the bottome of the stomacke, he feeles a payne which makes him desire meate: euen so our soules void of grace, and nourishment vnto eternall life, they should hunger and thirst after Christ and his righte-
John 6.26. ousnesse, after his word, which is the Spirituall foode of our soules. And till a man bee hungry, hee longs not for meate, hee desires not foode: so, till we see our

our wants, we neuer seek to haue our soules fedde with the word of God, Now in that so few desire the word of GOD, and so few esteeme of it, it shewes that very few doe feele their want of food, very few can discerne their misery, and wretched estate; but most men run on in sinne, blesse themselues in their euill wayes, and neuer say, *Alas, what haue I done?* we must desire the sincere milke of the word, as the infant he mothers brest; *And as the Hart doth the riuers of water,* *Psal.*42. and as the Church doth heere; *Shew me, O shew me where thou feedest thy flock!* We should doe as the earth doth in time of drought; shee opens her mouth, begging and gaping vntill the Lord send a raine. The beggar neuer begs hard till he sees his owne want, and then hee will 1 Pet. 2. 2.

ſpare no time, labour, nor words, ſo till wee ſee our owne wants; wee will neuer ſeeke for the ſpirituall foode of our ſoules. But they be bleſſed which *Hunger and thirſt after righteouſneſſe*: *Mat.* 5. 6. though we think we be happy when wee feele no want; as it is a common thing to ſay, I neuer doubted of my ſaluation, I would bee loath my conſcience ſhould trouble mee, &c. But certainly it is the beginning of grace, to finde our ſelues to want grace. Thoſe that doe eate meate with a full ſtomacke, it doth them leaſt good: So they which are full, and feele not the want of the word, it doth them little good.

Reaſ. 1. And the reaſon is, that if wee doe not hunger and thirſt after the Word of GOD, wee can neuer enioy the variety of all thoſe

thoſe good things that are treaſured vp in the Word to make vs truely happy; foraſmuch as all good things which wee haue and doe enioy in this preſent life, they are appendences to the Word; by which Word, and by Prayer, they are ſanctified to vs. Now it is got and obtained no other way, but by thirſting after it. As the Bleſſed Virgin ſayth in her Song, *Luke* 1. 53. *Hee filleth the hungry with good things, and the rich he hath ſent empty away.* Which may ſerue to comfort the poore children of God, which ſhew their thirſting deſire, by their great labour and trauell, to heare the Word preached, though they meete with mockings and ſcoffings for it, by ſuch as are farre from thirſting after it of themſelues.

Reas. 2. Secondly, if wee should not eagerly seeke after the word of God, wee should neuer know how much wee are beholding to the Lord for the manifold graces, and blessings, which wee receiue dayly from our most mercifull God thereby. For so Pro. 27. 7. sayth *Salomon. The person that is full despiseth the hony-combe, but vnto the hungry soule, euery bitter thing is sweete*: So that when wee shall see our spirituall pouerty without the Word, that we should euen faint and starue, and pine away, it will then make vs prise the excellency of that benefite wee enioy, when wee haue the same truely and sincerely Preached and Taught amongst vs.

Vse 1. Seeing this longing desire after *Christ*, and his Word, is the Eare marke, and the Wol-

marke,

marke, the Badge, and the Brand of the Sheepe of *Christ*, the true Church and children of God: this doctine then maketh a plaine distinction betwixt the Sheepe of *Christ*, and the stinking goates of Sathan. The Sheepe of *Christ* long after their Shepheard; desire to bee instructed by him; hunger after the Word preached and taught; wish for the Sabbaoth, enquire *where Christ doth feede his sheep*, in the greene pastures of his Word and Sacraments: but the goates of Satan loath the word and the preaching of it, *They tread downe the pastures of the Sheepe*, *Ezech.* 34. yea they are weary of it, they will not goe to the doore to heere, *Malac.* 2. 13. they can bee content as well to want it, as to haue it: so as hereby wee may iudge our owne e-

estates, whether wee be the true sheepe of *Christ*, or the stinking goates of Sathan; the children of God, or the limbes of the diuell. Doest thou loue the word of GOD more then thine appoynted foode? Tell me, doest thou desire to bee taught in the Word? Enquirest thou where *Christ* doth feede his Sheepe with good Pasture? And doest thou delight in the Word. *Iohn* 10.27. These are the eare-markes of *Christs* Sheepe, and may minister comfort vnto thy soule, that thou art one of those that belong to his Folde. But if on the contrary part thou loathe the Word of God, and hast no desire at all to treade in Gods house, but spendest the Sabaoth irreligiously, vainely, and prophanely, at the Dice, at Cards, Bowles, or Tables: O deceiue

not

not thy owne soule. It is a signe thou art none of *Christs* sheepe; but one of the stinking goates of Sathan: and there will come a day of separation, when *Christ Iesus* the great Shepheard will diuide the Sheepe from among the goates; when he shall *set the sheepe on the right hand, and the goates on the left. Mat.* 25.33.

Vse. 2. 3 Sorts of men reproued. 1. Atheists.

This Doctrine doth serue to reprooue three sorts of men:

First, *Atheists*, which bleare out the tongue at all Religion, and Christian Piety, making a mocke of God, of his Word: and of all holy duties; that thinke it lost labour to bee religious, and that there is no good got by hearing Sermons, and leading of a godly life. Oh it hath euer beene the cursed thought of mans heart to thinke so, as was vsed in the time of the

Prophet *Malachie*; *It is lost labour to serue the Lord, and what good commeth there by seruing of God?* Ah poore soules, all this while they can minister no comfort vnto their owne soules, that they are the sheepe of *Christ* but a fearefull expectation of Iudgement. For in what a miserable and wretched estate is that man, which knoweth not whether hee bee in the estate of Grace, or not? A Sheepe of Christ, or a Goate of Sathan? with what cheere can hee eate one meales meate, or sleepe one night, that wants this assurance? O then, let such bee warned betimes, that if they looke to haue any comfort in death, and after death, that now they labour to bee approued for the Sheepe of *Christ*.

Papists. Secondly, the Papists which barre

barre the people from the preaching of the Word, and keepe them in miserable ignorance and blindnesse: And all others which seeke by all meanes possible to hinder Christs Sheepe from endeauouring to be taught which otherwise would enquire *where Christ feedeth his Sheepe*: where the Word is truely-preached and taught, and the Sacraments duely administred. These are like the Scribes and Pharises, *who shut vp the Kingdome of heauen; that will not enter themselues, nor suffer them that would.* Oh, what sacrilledge doth that adulterous Church of *Rome* commit, that take from the people, the key of knowledge, yea and nuzzle them in ignorance, teaching, that it is sufficient to beleeue as the Church doth beleeue. Whereas the Scriptures doe

Rom. 12. 2. Phil. 1. 10

doe require of all men the spirit of discerning. *Eph.5.15. Try the Spirits whether they bee of God*: that so they may allow of those things that are good; and bee without offence vntill the day of *Christ*: otherwise, if they follow their false teachers, they are sure to perish: *For when the blind lead the blind, they both fall into the pit of destruction.* Mat.15.14

3 Carnall Protestants.

Thirdly, all carnall Protestants, and secure worldlings: who, although they doe enquire where they may buy a good bargaine, or get a good purchase, and labour for that; yet neuer inquire *where Christ feedes his sheepe.* Oh, it is a wonder to see how men do couet pleasures, profits and preferments: these they seeke for with might and maine. But for the Ministery of the Word, to haue it truely taught

thught them, that their soules may be saued: this they esteeme not, they look not after it. Surely, by this they declare to the whole VVorld, that they are none of *Christs* sheepe: For if they were, *They would heare his voice and follow him. Iohn* 10. 27.

Seeing the true Church of God doth heere seeke to *Christ Iesus* to bee taught and directed, wee learne that it is the duty of the true Church of God, to acknowledge *Christ Iesus* alone, for their great Pastor and Shepheard, the onely Head and chiefe Doctor of his Church, and therefore to be ruled by him and his VVord alone, to be content to bee led and guided by this great Pastor and Shepheard of the Church, as in *Iohn* 10. 28 *I am the true Shepheard, and doe know my sheepe, and am knowne of*

Doctr. 3. The church of GOD doth acknowledge Iesus Christ for her Chiefe shepheard.

of mine. This is acknowledged
Iohn.6.68. by *Peter* in the behalfe of all the Disciples, *Master, to whom shall we goe? Thou hast the words of eternall life.* And *Christ* hath promised to be present with his
Eph. 2. 22. Colo.2.19. Church, *Euen to the end of the*
Math.28. *world.* And againe hee sayth, that *where two or three are gathered together in my name, I will bee in the middest amongst them.* Now the duty of Christ this great Shepheard, it standeth in two things: First, to gouerne his Church, prescribing vnto them Lawes, blinding the consciences of all his Members: And secondly, by his grace, to quicken, and to put a spirituall life into them: So that they shall bee able to say, That they liue not, but *Christ* in them.

Reas. And the reason is to be marked

ked and considered, which serue likewise for the confirmation of this poynt of Doctrine vnto vs, is because the worke of saluation is wholly and onely wrought by him, and no part thereof is reserued to any creature; as the Apostle witnesses, when hee saith, That amongst men *there is no other name giuen vnder heauen, whereby wee may bee saued, but onely by Iesus Christ*: And the Author of the Epistle to the *Hebrewes* witnesseth the same thing when hee saith, that *hee is able perfectly to saue them that come vnto God by him.*

This condemnes the Church of *Rome*, as no true Church of God. First, because they will not content themselues with *Christ Iesus* to bee their great Pastor, and generall shepheard but *Vse.* 1.

but they haue ſet vp the Pope his Vicar, and matched him, yea preferred him before *Ieſus Chriſt*. Nay, they will not be content with that paſture which *Chriſt* alloweth for his Sheepe; the greene paſtures of his Holy VVord, and cleare ſtreames of his bleſſed Goſpell; but they will feede on the filthy Traſh, and dirty Drugs of their owne deuiſing: The fond and fooliſh deuices, inuentions, and traditions of men, of their Popes and Cardinals: So as they declare to the world they are no ſheepe of CHRIST: *In that they will not heare his voice, and follow him*, *Iohn* 10.17. nor be content with the foode hee hath prepared for them, but feede on the filthy and foule puddles of mans traditions.

Vſe 2. This may ſerue to admoniſh all

all the faithfull Ministers of *Iesus Christ*, which stand in *Christs* steede: That they teach nothing but the truth of God; wholesome Doctrine, not their owne deuices and dreames; but that which they perswade themselues *Christ* would speake, if hee were present. So on your contrary part, you that are the Hearers must content your selues with the Pastures of Gods VVord, the plaine and the pure Preaching of the word of God, and not to be carried away to listen after strange Shepheards that teach erroneous Doctrine that may corrupt; or the deuices of man, which may tickle the eare, and not worke grace in the heart. And such are the vile Doctrines of the Church of *Rome*, which will rather bane and poison mens soules,

soules, then edifie them; as their doctrine of Merites, Inuocation of Saints, praying for the Dead, and a thousand the like. The which, because they haue no footing in Gods word, are here condemned, as no wholesome pasture for Gods sheep to feed vpon.

Thus much for the Churches first request. The second followeth.

And where thou causeth them to lie downe at Noone.

FOr the better vnderstanding of these Words, wee must know, how that it was the manner of the Shepheards in those hote Countryes, to driue their sheep to the pasture in the morning; and after, when the Sunne waxed hote, to driue them to the

the water, and at noone to carry them to some shaddow, where they might rest in the heat of the day, lest they shou'd be annoyed with the scorching h ate, and beames of the Sunne.

So here the Church of God and the Spouse of *Christ*, compares *Christ Iesus* to a faithfull and true Shepheard, and intreats him to tell her *where hee doth cause his Flocke*, that is, his faithfull people, to finde shel ter and comfort in the heate of persecution, when the *Sunne* is hotteſt at *Noone day*; that is, in the greateſt and hotteſt perſecution of the Church of God in the moſt dangerous and troubleſome trials and times of greate extreamity, which is heere meant by *noone day*, when the *Sunne* is moſt hote and ſcorching, according to that

of our Sauiour, ſpeaking of one ſort of euill hearers: *And when the Sunne was vp, they were parched, and for lacke of rooting, withered away.* Math. 13.6 and v. 21.

From whence wee obſerue a two-fold inſtruction.

1. That the Church of God ſometimes is in the very heate of perſecution.

2. That Chriſt the good Shepheard euen then forſakes not his, but at noone-day, euen in the extremity of the ſame, prouides a ſhadow and place of comfort, and refreſhing, for thoſe that are his ſheepe.

Obiect. 1 The church of GOD, ſometimes is in the very heate of perſecution.

Firſt, wee are taught heere that it is the will of God, that his Church ſometimes ſhould bee tried: And it is his will that ſometimes his People ſhould vndergoe perſecutions, according to the rule of the Apoſtle S. *Paul, whoſoeuer will liue godly in Chriſt Ieſus, muſt ſuffer perſecution.* 2 Tim. 3.12

cution. This is expresly taught by the Prophet *Dauid*, *Great are the troubles of the righteous, but the Lord deliuereth him out of all.* Psal. 34.19

This was the condition of the *Israelites* in *Egypt*, who remayned there a long time in cruell bondage vnder *Pharoah*, *Exodus* 1.12. And in *Hesters* time, how were the poore people of God in the heate of persecution: This was the State of the whole Church of the *Hebrewes*, described thus: That *Some were racked, and would not bee deliuered, that they might receiue a better resurrection: And others haue beene tried by mockings, and scourgings; yea moreouer, by bonds and imprisonment: They were stoned; they were hewen asunder; they were burned; slaine with the sword, wandring vp and downe in Sheepes skinnes, and in Goates* Hest. 2.23 Heb. 11.35 &c.

skinnes, being destitute, afflicted, and tormented: Whom the world was not worthy of, &c. This wee might further consider in the examples of *Abraham*, *Isacke*, *Iacob*, *Iob*, *Ioseph*, *David*, *Ieremy*, and the like, whose liues are a plentifull store-house to testifie this truth: That the people of God do many times endure manifold afflictions, and sundry tryals. And this haue wee had experience of in this Land, in the dayes of Queene *Marie*, when the Sunne did partch, and that the fire of persecution was great, to the wasting of the bodies of many a deare childe of God: So that if we hope to liue with *Christ* in the Church Tryumphant, we must first die with him in the Church Militant. For none shall raigne with *Christ* there, that haue not first

suffered

ſuffered with him heere: Nor none ſhall haue their teares wiped from them in Heauen, that haue not firſt ſhed them on the earth. Thus hauing ſeene the Doctrine, that is, the State and condition of Gods Church heere vppon earth, to vndergo ſometimes many and grieuous afflictions. Now let vs ſee the Reaſons, that ſo the Doctrine may leaue the greater impreſſion in euery one of our mindes and affections.

Reaſ. 1. In regard of Gods enemies themſelues, which know not the Father, nor *Ieſus Chriſt* his Sonne; they haue nothing to ſtoppe and to ſtay their rage and malice, as our Sauiour witneſſeth, when he ſayth: *They ſhall excommunicate you: yea the time ſhall come, that whoſoeuer killeth you, will thinke that hee doth*

doth God ſeruice : *And theſe things will they doe, becauſe they haue not knowne the Father, nor yet mee* : So that it is no maruell though the enemies of Gods Church doe rage againſt the faithfull ſeruants of God, being ſtirred vp thereunto by the inſtigation of Sathan; ſeeing that they know not God, nor *Ieſus Chriſt*, but haue their eyes blinded by Sathan the Prince of the VVorld.

Iohn.15.19

Reaſ.1. God ſuffereth his children many times to vndergoe ſome ſharpe and bitter tryall of affliction, and to ſuffer euen the ſcorching heate of perſecution, to make knowne the Vertues and graces of his Children: as Saint *Paul* ſayth : *It is neceſſary that afflictions ſhould come, that the elect may be manifeſt who they be.* As it is not poſſible to know the

the valour of the Souldier if hee lye alwayes in the Campe, and neuer come into the Field: So is it impossible to know the Courage, Patience, Obedience, Zeale, Loue, &c. of his children, till triall come. And therefore God would haue *Abraham* tempted, to make his faith knowne. So *Iobs* patience, *Dauids* piety, *Paules* courage, &c. The earth which is not tilled and broken vp, will yeeld nothing but briers and thornes: And Vines will waxe wilde if they bee not pruned and cut. Euen so the vnruly affections of our hearts, as so many noysome Weedes; would quickly ouer-runne the whole man, if the Lord, by sanctified afflictions, should not manure vs. *It is good therefore (said* Ieremy) *for a man to beare the yoake in his* Lam. 3.27.

youth: And in another place the same Prophet saith: Ier. 48.11. *Moab kept his sent, because hee was not powred from vessell to vessell, but hath beene at rest euer since his youth.* There are besides these, diuerse other reasons, wherefore the Lord doth thus exercise his deare children in this life, with crosses and afflictions: as to humble them for sinnes past, and to preuent sinne in them for the time to come: Because, when we shall perceiue, that the onely weapon whereby Sathan woundeth our soules, is sinne, it will make vs repent of sinnes that are past, and wary of sinnes for the time to come: And also to humble the pride of our hearts: For knowledge puffeth vp; and in whatsoeuer things wee goe before our brethren, naturally wee waxe

waxe proud of the same. Now the LORD by these afflictions, like a skilfull Physition, lets out th superfluous humors of pride and vaine glory, when wee shall see what wee are by nature.

Well, let vs make some vse of this Doctrine to our selues: VVee haue had a long Morning, and yet are in peace and rest: But it will not euer bee Morning; the Sunne will rise and it will bee *Noone day*, the Lord will haue a time of tryall. It is the Lords vsuall dealing, after long time of peace, to bring some tryals, that the Elect and true Christians may bee discerned. Of all things in the world the Lord cannot indure that his glorious Gospell should bee contemned, and despised, as it is at this day amongst vs: Oh then, *Vse* 1.

then, seeing that wee must euen looke for a tryall; let vs prepare and arme our selues with all needfull vertues, with patience, with humility, with courage, zeale, &c. Alas! any thing will serue the turne now to bee a Luk.14.25. Christian; a small matter; but if in the time of tryall wee shrinke, or else yeelde vnto the enemy, then wee shall shew that wee are but Hypocrites, and cowards. Oh then, let vs bee good souldiers now in the time of peace, prouide and sharpen our weapons against the time of warre: Let vs reckon what it will cost vs to bee the *Sheepe of Christ*; losse of lands, liuings, gold, siluer, liberty, country, yea life it selfe; yet to resolue by the helpe of God, neuer to bee ashamed of the Gospell of *Iesus Christ*, let persecution come

neue

neuer so fierce, or hot vppon vs.

Secondly, wee learne hereby, not to promise vnto our selues worldly Peace and Prosperity, while we do liue here. For this life is the time of a Christian mans warfare; neyther must we looke to finde Heauen vppon Earth: for if we will be *Christs* Disciples, wee must take vp his crosse and follow him; we must not dreame of a Victory before we fight. For it is the lot of the godly to suffer persecution, yet this may bee the comfort and stay of a Christian soule in the middest of them all, that the Lord will dispose of them so as that they shall worke to the best to them that loue God, and neuer depart from vs, but shall leaue a blessing behind them, so that wee shall bee sure of this, that wee shall gaine more in the spirit *Vse 2.*

Spirit, then wee can looſe in the fleſh.

Vſe 3. Thirdly, ſeeing it is the will of God, that his owne true Church, and faithfull children ſhall be tryed, and vndergo the heate of perſecution: Let vs heere learne to be wiſe, neyther to thinke that wee are out of Gods fauour if wee bee tryed, or to thinke the woſſe of the Goſpell of *Chriſt*, becauſe the croſſe and tryall goes with it. Wee are ready to thinke the Lord loues vs not; or that the Goſpell, the which we profeſſe is not a good profeſſion; becauſe wee ſee it hated, perſecuted, and rayled on by wicked men. Well, it is that which God will haue, it was the condition of *Chriſt ieſus* before vs: and vnleſſe wee looke that the ſeruant ſhould bee greater then

then the Master, it must bee ours.

Secondly, wee learne from hence, that though it may bee sometimes *Noone day* with the Church of God, hot and bloudy persecutions, yet *Christ* hath euer a shelter, and shadow for his people; Hee hath a Lair for them, a place of shelter, shadow, and comfort; hee is euer present with his Church and people in the hottest time of persecutions and afflictions to comfort them, to refresh them, to ease them of their misery, to deliuer them. This the Lord expresseth in the Prophet *Esay*. 54. 7. 8. *For a little time haue I forsaken thee, but with great compassion will gather thee: for a moment in mine anger I hid my face from thee, for a little season, but with euerlasting mercy haue I had compassion*

Doctr. 2. Christ leaues not his *Church* in the heat of persecution, but prouides comfort for them.

Psalme. 2. *passion on thee.* This doth the Prophet *Dauid* make manifest, that notwithstanding the rage and malice of Gods enemies, *Hee that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision.* This comfort is excellently set forth by the Prophet *Esay*, when hee saith in *cha.*43.1.2. *But now thus saith the Lord that created thee, O Iacob, and he that formed thee, O Israel, feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine: when thou passeth through the waters, I will be with thee and through the flouds, that they doe not ouerflow thee: when thou walkest through the very fire, thou shalt not bee burnt, neyther shall the flame kindle vpon thee: For I am thy Lord God.* Thus prouided hee for his Church in the dayes of *Hester*,

Hester. 3. when

when they could see no meanes to escape. What a mischiefe had *Herod* inuented agaynst the *Messiah*; so secretly, as that hee disclosed the secret of his heart to none, but pretended to the Wise men, that his intent was to worship *Christ?* yet the Lord did bring his deuice to naught; and *Ioseph* and *Mary*, with the child *Iesus*, was deliuered *Peter* being cast into prison, should euen the next day haue beene executed; yet through the prayers of the Church, was deliue ted. This Doctrine is further cleared by the examples of *Ioseph*, *Iob*, the Church in *Egypt*, *Daniel*, the three children, *Sidrach*, *Mishach*: and *Abednego*, who for a time endured shame and reproch of the crosse: yet afterwards the Lord returned vnto them when the time of re freshing

Mat. 2. 12.

Act. 12.16.

Gen.41.14.
Exo.21,21
Dan.6.23.
Daniel. 3.

freshing came. So that howsoeuer Gods children may be vnder the heate of persecution for a time, it shall be but for a time; hee will not leaue them destitute of helpe, and comfort for euer, but will, in the end, deliuer them.

Reas. 1. The Reasons seruing to confirme this doctrine, are manifest. First, consider the Titles by which God is called, as a *Father*, to shew the care that he taketh ouer his Church, as his children, to prouide for them, and to gouerne them. For what father will not saue his child, if possible he can, from fire, or water, or some oth r eminent danger? *Now then, if wee that are euill, know how to helpe our children, how much more shal our heauenly Father, that knoweth all things, giue good things vnto his*

Rom. 6. 4
Iohn. 10. 1.
Math. 7. 11.

his children? Againe, Christ is called by the name of a *Sheepheard*, as the Church doth confesse in this place. Now, will the Shepheard see the sheepe goe astray, and not bring them into the right way againe? or suffer the wolfe to deuoure the sheepe and not rescue them? And what shall wee thinke that *Christ* the true shepheard of his Church will bee more careless of his Flocke, whom hee hath purchased vnto himselfe with no lesse price then with his owne heart Bloud; then an earthly man is of his sheepe? Seeing then that *Christ Iesus* is the King of his *Church*, and the shepheard of his sheepe, we neede not doubt but that hee will defend his *Church*, and saue his sheepe, so that none shalbe able to destroy them, or take them out of his hands.

Secondly, our weakneſſe and naturall corruptions are not hidden from the Lord: *Hee knoweth whereof we are made; hee remembeth that wee are but duſt.* And therefore ſaith the Apoſtle, *God is faithfull, which will not ſuffer vs to bee tempted aboue that wee are able, but will euen giue the iſſue with the temptation, that wee ſhall bee able to beare it.* So then, whether wee conſider the office of *Chriſt* as a ſhepheard to keep his Church, or the mercy of *Chriſt*, that is euer ready to couer the wants of his Seruants, making their afflictions to bee but momentary: in theſe two reſpectes wee may ſafely gather, that the Lord will neuer forſake his children, nor leaue them in their daungers, but prouide for them both ſhelter and comfort; when they ſhall

shall find the heate of afflictions to shine most hottest vpon them.

The vse serues to direct vs to whom wee should goe in time of trouble and great distresse: for if *Christ* bee our sheepeheard wee are to flie to him; Hee is a faithfull preseruer of them that trust in him. Shall wee goe to Saints or to Angels? *Doubtlesse Abraham is ignorant of vs, and Israel knoweth vs not, Esay* 63.16 What then shall wee trust in our charots or in our horses? *doubtlesse a horse is counted but a vaine thing to saue a man, Psalme* 37.17 Surely; wee cannot honour him more then when wee depend on him, and rest vpon his mercy. Thus *Dauid* behaued himselfe in all his extremities, flying vnto God as a sure refuge, *I will say to the Lord, ô my hope, and my for-*

Vse 1.

Psa. 91.2.3

treſſe, Hee is my God, in him will I truſt, Hee will deliuer me from the ſnare of the Hunter, and from the noyſome peſtilence: His eares are alwayes open to the cries of his children, hee putteth their teares into his bottle. So long therefore as wee haue a voyce to call vpon God, or a heart to ſigh and groane vnto him, wee haue comfort and aſſurance to bee deliuered, and that hee will not leaue vs nor forſake vs in danger.

Vſe 2. Heere is matter of endleſſe comfort vnto the Church and children of God, that wee know that the Lord *Ieſus Chriſt* promiſeth thee, hee will prouide a Lair for vs, a place of comfort and refreſhing, a ſhaddow euen at Noone day in the heate of bloudy perſecution. Many indeede are our infirmities, feares, cares,

cares, sorrowes, and troubles, yet in middest of them all, the childe of God may say with the Prophet: *Why art thou cast downe (O my soule) and why art thou so disquieted within me? O waite on God, for I will give him thankes, he is my present helpe, and my God.* *Psal.* 42.5. O then let vs be constant: let vs comfort our selues in *Christ Iesus*, let vs not for feare or danger deny *Christ* and his Gospell; for *Christ* will bee a shelter vnto vs to refresh vs, and deliuer vs.

This sheweth the most woefull and desperate estate of all wicked and vngodly men, who being out of Gods fauour, not beleeuing in *Christ*, nor repenting of their sinnes, in time of persecution, when the Sun waxeth hote: Alas, they shall not know where to hide their *Vse 3.*

heads, for they ſhall finde no ſhelter, nor comfort, nor no place of refuge: For *Chriſt* is a ſhelter onely to them that beleeue in him, and obey him. And therefore thou which art a wicked man, an impenitent ſinner, a prophane perſon: Alas what wilt thou doe? and which way wilt thou turne thee in the time of trouble and calamity? when the Sunne waxeth hot in the heate of perſecution, and ſcorching tryall? Whither then wilt thou runne for ſhelter? Alas, thou ſhalt then be as a mad beaſt, which in the heate of the day runnes vp and downe, and findeth no couert. So ſhall all wicked and impenitent ſinners haue no place of ſuccour, but lye open to all GODS iudgements; to be ſcorched, yea euen
Ezech. 9. 4. conſumed with the fire of Gods dif-

displeasure; when the righteous, those which are in *Christ Iesus* shall finde shelter.

Now followeth the Reason which shee vseth to moove the Lord *Iesus Christ* to grant her request and petition: taken from the great perill and danger shee was like to fall into: namely, lest being left without his direction and comfort, shee be constrayned to *Turne aside to the Flockes of the companions*: that is to say, to leaue the true Church, and worshippe of God, and ioyne with the false Church, to commit idolatry, called here, *the flocks of the companions*: Not for that they are either *Christ* his Companions, or the Companions of his Church and people; but because they accompt themselues so; yea, they imagine, and call themselues *Christs* Companions.

The churches reason of her request.

nions. And if this thing shou'd come to passe through want of *Christs* assurance to direct her, and to comfort her in persecution; then it shall not bee for his honour, nor her good. This is the summe and substance of her Reason.

Doct. 5. It is altogether impossible for men to hold out in time of tryall, that are not assisted by God.

Hence wee are taught, that it is altogether impossible for men and women, euer to stand out in the brunt of persecution, vnlesse they bee taught of God, and comforted by his spirit. And hence is it that the Prophet *Dauid*, a man after Gods owne heart, and indued with a singular portion of Gods Spirit, doth earnestly begge and craue at Gods hand, the enlightning of his holy Spirit, and desireth to be taught of him: *Open mine eies that I may see the wondrous things of thy Law.* Psal. 119.8.

And

And againe, *Teach me thy Statutes.* And againe, *Make me to vnderstand the way of thy Precepts, &c.* Yea, *Christ* tells the Iewes which murmured against him, because he sayd, *that no man could come to him vnlesse his Father drew him; that all the Elect are taught of God*, Ioh. 6. 45. And this made *Paul* to pray for the *Ephesians*, *chap.* 1. 17. that God would giue them the spirit of Wisdome, and to enlighten their mindes, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance. A notable direction vnto all sorts of men how to behaue themselues when they shall come into the House of God; namely, not to rest on any naturall gift whatsoeuer it be, Wisdome, Learning, Wit, memory, &c. *For* v. 27. 34. 73

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Rom. 8. 1 Cor. 1. 21

the wisdome of the flesh is at enmity with God: But to goe out of our selues, and to seeke the Lord in humility, and denial of themselues; and then the Lord will giue vs a discerning Spirit, that wee shall not be deceiued. *If any man* (sayth Christ) *will doe my Fathers will hee shall know of the Doctrine, whether it be of God.* Iohn 7. 17. And againe, *Christ* promiseth his Disciples, being now to leaue them, and to go to his Father, that *The Spirit of Truth should leade them into all truth.*

Reas. 1. And the reasons are:

First, we are all blinde, and by nature can hardly see into the truth, vnlesse *Christ* direct vs by his Spirit; for so saith *Saloman, Prou.* 14. 12. *The waies that seeme right vnto vs, the issues thereof are the waies of death.* It

is

is a part of our misery, that *wee are turned euery one to his owne way.* Esay 53. 6.

Secondly, when wee know it: Alas, wee are of our selues so weake, and flesh and blood will bee so vnwilling to suffer for *Christs* his sake, that vnlesse the Lord do assist vs, we shall not be able to vndergoe the least temptation that shall be layd vpon vs. 2.

And lastly, the enemies of Gods truth are in their generation, so wise, and so subtle, comming vnto vs in *sheepes cloathing*, to deceiue vs, that of our selues wee shall easily be drawne away to beleeue lies. In all these respects, wee may safely conclude the former Doctrine, that it is impossible for vs to hold out in the day of tryall, vnlesse wee bee assisted by the Lords Holy Spirit. 3.

This

Vse 1. This sheweth, that if triall doe come, and persecution shall a rise for *Christs* sake, and the Gospells sake: Alas, most men would yeeld to any Religion, to Popery, Idolatry, Superstition, *To the flockes of the companions*, to the Church of *Rome*, to flat Idolatry. For alas, they know not the Truth: *They are not taught of God*: They bee blinde and ignorant, and will easily beleeue and embrace any Religion.

Vse 2. This must stirre vp euery true Christian man and woman, to pray to *Christ* as the Church doth heere: That hee would teach vs by his Spirit, that hee would open our eyes that wee might see the truth, and that hee would giue vs hearts to beleeue it, to loue it, and to liue and dye in it: That he would giue

vs

vs the spirit of Discerning, *To* 1 Iohn. 1. 4.
try ye the spirits, whether they be of God, that so wee may discerne the truth from falshood. Yea, wee must so labour to be fast grounded in the Truth, that no Winde, nor weather may remoove vs; that wee bee sure to lay a good foundation, that we doe digge deepe into our owne hearts, build on the Rocke: To hate Popery and all Idolatry, to loath it as the Doctrine of Diuels. Though they say they bee the true Church, and the *companions of Christ*, yet be they the Synagogue of Sathan: The maine poynts of their Religion being cleane contrary vnto the word of God: as are their Doctrine of Merites, Inuocation of Saints; worshipping of Images; praying for the dead; Sacrifice of the Masse; that so wee Math. 7. 6
may

may for euer ſtand out againſt that curſed and damnable Doctrine of the Church of *Rome*: Yea, let vs intreate the Lord that hee would neuer ſuffer it to get head againe in this Land: notwithſtanding wee haue deſerued as great a iudgement; but eſpecially that hee keepe vs that wee neuer ioyne with them in that bloody Religion.

Vſe 3. It condemnes all thoſe who are ready, eyther for feare of perſecution, or by blindneſſe and ignorance, to imbrace any Religion; or ioyne with any Church; who to keepe their Liuings, hold their Lands, to enioy their honours and pleaſures, would turne as doth the winde, and imbrace any Religion; ioyne with Papiſt, Iew, Turke, yea the Diuell himſelfe for benefit ſake. Oh! the true Church

Church of *Christ* feare themselues, and their weakenesse, that they should bee drawne away, and seduced to imbrace false Religion: And therefore they doubting the worst, and fearing the corruption that is in their owne hearts, pray vnto *Christ*, that they may not bee left vnto themselues; but that they may finde strength from him to withstand them.

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The end of the first Sermon.

A

A Fold for Christs SHEEPE.

The Second Sermon.

CANT. I. V. 7.

7 *If thou know not, O thou fairest amongst woman, get thee forth by the steps of the Flocke, and feede thy Kidaes by the Tents of the Shepheards.*

WEE haue heard before of the earnest Request and Petition of the Church vnto *Christ*, that he would in mercy shew her where he *Feedes his Flocke*, and where hee

hee prouideth comfort for them in time of trouble. Here is the moſt kinde, louing, and gracious anſwere of *Christ Ieſus* vnto the Requeſt of his Church: in the which note three things.

Parts of the Text.

1 His exceeding loue and kindneſſe, in that hee calls her, *the faireſt among women.*

2 His gentle reproofe of her, *if thou know not.* q.d. This is very ſtrange, that thou which art the true Church, ſhouldeſt not know where *Christ* feeds His ſheepe.

3 His direct Anſwere to her requeſt; wherein hee doth anſwere her to the full: If thou wouldſt know where I feede my ſheep, that ſo thou mayſt feede with them, and finde conſolation vnto thy Soule, *then thou muſt go in the ſteppes of the Flocke*, That is, thou

must embrace the Faith, Religion, the Worship and seruice of God, the which my ancient Church from the beginning haue embraced? The Faith, Religion, the Worship and seruice of GOD, which my ancient Seruants, *Abraham*, *Isaac*, and *Iacob* hath done, and tread in their steps. Secondly, thou must place thy Tent, where the sheepheards haue done, the Patriarchs, Prophets, and Apostles of *CHRIST*, their doctrine taught before. This is the summe and substance of *Christs* answere vnto his Church.

First, obserue heere, how *Christ* discribes his true Church and *Spouse*: Hee giueth her a most kinde and louing name, expressing his kinde and singular

loue

loue vnto her: *O thou the faireſt among women.*

Queſt. But this may ſeeme ſtrange: for the Church confeſſed before, that ſhee was blacke and Sun-burnt, deformed, &c. How then can *Chriſt* call her, faireſt amongſt women. *Obiect.*

Anſ. The Church, and euery true beleeuer, are blacke and deformed in themſelues, vile and vncleane, and they can ſee no beauty in themſelues, but are blemiſhed, yea and ſtained with ſinnes originall and actuall: But as they bee ſanctified by his Spirit, waſhed in his Bloud, and clothed in his Righteouſneſſe, they bee faire and beautifull in the ſight of Almighty *God*, becauſe *Chriſt hath waſhed them from all their ſinnes in his Bloud*, and couered them with the pure roabes of his owne Righteouſ- *Reſp.*

neſſe; decked and adorned them with the holy and heauenly graces of his Spirit, knowledge, faith, repentance, zeale, patience, &c. According to that ſpeech that the Lord himſelfe vſeth, *Thou art faire through that beauty of mine, which I haue put into thee.* Ezech. 16.

Doct. 6. Christ eſteemes of his church as if they had no ſin.

Here marke the endleſſe loue of *Christ Ieſus* vnto his poore Church and people, that eſteems ſo highly of them, as if they had no ſpot of ſinne or vncleanneſſe: though they in themſelues bee blacke, deformed, and poluted; yet all thoſe who doe truely repent, embrace *Ieſus Chriſt*, and beleeue in him, that are waſhed from their ſinnes, ſanctified by his Spirit, and obey his will; all theſe are faire, yea moſt beautifull in his eyes. Hee will not looke vpon their ſinnes and blemiſhes,

miſhes, but wincke at them, ſo long as they endeauour and deſire to doe his will. This is confeſſed by wicked *Balaam*, when he ſaw that no policy nor deuice could take any place againſt the Church of God: *He ſeeth no iniquity in Iacob, hee beholdeth no tranſgreſſion in Iſrael, Nu.* 23.21 Againe, *how goodly are thy tents, O Iacob, and thy tabernacles, O Iſrael, as the vallies that are ſtretched out, &c. Num.* 24.5. So that the nature and condition of the true Church far exceedes all other ſocieties of men whatſoeuer, and is precious and deare vnto *Chriſt*. Hereunto commeth the title and commendations giuen vnto the Church ſo often in this moſt excellent Booke of the *Canticles*; *She is as the Roe of the field, the Lillie of the Valley, the fairest amongſt women, an* Cant. 2. 2.

and 4. 13. and 5. 9. *Orchard of Pomegranats, a fountaine of Gardens, a well of springing waters, the Spouse and sister of Christ, the Beauty of the Earth, the Glory of the world, a Lilie among Thornes, &c.* And againe, *Thou art all faire my Loue, and there is no spotte in thee.* These, and the like examples, whereof the Scripture is full, all serue to confirme the euerlasting trueth of this Doctrine vnto vs: how deare and precious the Church is in *Christs* sight, that of all Societies and Assemblies of men in the world, none are more excellent and worthy, none more amiable and louely, none more beautyfull and precious then the Church of God, the Spouse of *Christ.*

Reas. 1. And the reason of the Doctrine is apparent: man was first cast out of paradise for sinne, neither

ther is there any thing that doth hinder his returne, but onely sin; for it is sinne that makes vs execrable to the Lord, and doth *hinder all good things from vs.* For, as long as sinne remaynes, it is a weighty burthen, to presse downe a sinner into hell; and the wages and stipend of it *is eternall death.* Therefore, if sinne be taken away and pardoned, as it is from all the Elect what should hinder their happinesse? God hath against them no matter of displeasure; and the obedience of *Christ Iesus* beeing imputed vnto them, heauen can not bee denyed vnto them, but they must needes bee saued. Psal. 38. 4. Roman. 6.

Secondly, *Christ Iesus* doth esteeme highly of his Church; and the Church is most excellent in her selfe, because in it Reas. 2.

alone ſaluation is to bee found, and no where elſe. When the Lord brought the great and generall deluge ouer the face of the whole earth, What place was there left more excellent then the Arke, in the which, *Noah* and his Family were ſaued, and out of the which the whole world beſides periſhed? What was the Arke but a Type and Figure of *Chriſts* Church, wherein ſaluation is to be found, and out of the which there is no ſaluation to be looked for? Seeing therefore that remiſſion of ſinnes is proper onely to *Chriſts* Church, and that therein is ſaluation and eternall life to bee found, wee may ſafely therefore conclude, that the eſtate of *Chriſts Church*, and euery member thereof, is moſt excellent and bleſſed.

The

The vse of this Doctrine is excellent, as the nature of the Church is. First then, seeing that *Christ* will thus passe by the sinnes of his children, and iudge them faire, with out any spot and blemish of sinne, if they doe truly repent, and embrace Him, and his Righteousnesse, by faith; Heere is matter of endlesse comfort to euery poore childe of God. Doest thou repent of thy sinnes and art truely humbled for them? Doest thou imbrace *CHRIST IESVS* for the pardon of them? Hath God sanctified thy heart by his Spirit, so as thou hatest euery wicked way, and doest desire and endeuour to obey God his will in all his Commandements? Well then, comfort thy selfe, and cheere vp thine owne soule; *Christ Iesus* will couer all

Vse 1.

all thy sinnes, they shall neuer bee layd to thy charge: but hee will wrap thee in his owne righteousnesse, whereby thou shalt appeare faire and beautifull in his sight. Indeede many a poore child of God, looking on their owne infirmities, and manifold corruptions, see themselues to be blacke indeed, deformed and stained with sinne; it grieueth them that they doe hang downe their heads, and goe drooping all their dayes, striuing and also struggling with their rebellious hearts and vile corruptions and thinking that *Christ Iesus* cares not for them, cannot loue them, being so defiled with sinne. But I say againe, Be not discouraged; for if thou doest repent of them, beleeue in *Christ*, hate thy sinnes, and prayest often vnto God to giue thee

thee power to withstand them, vsing all godly meanes to withstand them, *Christ Iesus* will couer them, and passe by them all, as he did deale with *Dauid*, *Peter*, *&c.* Oh then how carefully ought all men daily to endeuour themselues to bee the members of this Society, that so they may haue a part in all these excellent prerogatiues? and then howsoeuer the world doe esteeme of them, counting them miserable, grinding at them with their teeth, and nodding at them with their heads, and euery way contumeliously reproching them; yet are they deare and precious in the sight of *Christ*, who hath redeemed them with the ransome of his owne blood.

Let vs learne by *Christs* example heere, that if wee see any *vs* 2.

good

good thing in the child of Almighty *God*, to commend it, and to embrace it: and if wee see any blemish or infirmity, that wee wincke at it, and couer the same with the cloake of Loue; and not as the manner of wicked and vngodly men; who though they see many good gifts and graces in GODS children, as knowledge, faith, patience, loue, zeale, &c. passe by them all; and if they shall espie but one blemish, or infirmity, or weakenesse, by and by they blaze it abroad with open mouth, note them with a blacke coale, calling them Puritanes, Precisians, Hypocrite, and the like; reuiling them in a most odious manner; like a corrector of a Booke, passe by all that is well, and if but one fault, finde that out; like the Horse flie, passing by many flours,

flowres, and sweet herbs, lights vpon some noysome fore: these are not like vnto *Christ*, but to their sire the Diuell, who is the Accuser of the brethren. Thus much for the exceeding loue and kindnes of *Christ Iesus* towards his Church, in that hee calls her by his kinde appellation, *The fairest among women.*

Secondly, his gentle reproofe of her, *If thou know not*: *q. d.* This seemeth strange, that thou shouldest bee ignorant where I doe feede my sheepe, where my truth and Gospell is truly preached, and soundly professed: But if thou know not, I will direct thee, and shew thee how thou shalt finde it out.

2. Christs gentle reproofe.

Hence we are taught that the Church of God, and true beleeuers, may sometimes be so blinded, and let to themselues, that they

Doct. 7. The Church of God sometimes may bee at that straight as not to discerne the truth.

they ſtand at a ſtagger, and doe hardly know which is true religion, *Where Christ doth feede his Flocke*, where the word is faithfully preached, and ſoundly profeſſed. For wee are all of vs ready to erre by nature. How apt are we in matters that doe concerne our Soules, to bee miſtaken? partly, through our owne blindneſſe, ignorance, and careleſneſſe in not ſearching of the Truth, and trying of the ſpirits: and partly, by the ſubtill policy of the Diuell, who is Gods Ape; and ſo like him in many things, as that it is hard to diſerne his ſlights and falſhoods. Wicked men, falſe teachers, lying prophets, ſet ſuch a face and ſhew on their errors, and beare them out with ſuch a countenance, credite, and authority: and the truth is ſo neglected, plaine, and ſimple,

simple, troden vnder foote; that it is heard for a man, yea the true Church of God sometimes, to discerne where *Christ* feedeth his flocke. When as *Elias* was left alone, and *Baals* foure hundred and fifty Prophets, who could almost then deserne the worship of GOD from Idolatry, when all was corrupted? So when *Michaiah* tould the truth, and *Ahab* had foure hundred false Prophets, it was hard to discerne the truth of God from the lying of Sathan. In *Christs* time, how did the Scribes and Pharisees confound Religion, dimme and dazell the truth; for the which, our Saviour himselfe did often reproove them? And in our times, how doe the Papists labour to obserue Religion? how bold and impudent are they, to defend Idolatry, their

1. Reg. 18. 2.

their owne traditions and constitutions.

Vse 1. How should this stir vp euery Christian man and woman to study the word of God; so that knowing the truth, & beleeuing the doctrine of God, Wee may be able to diserne betweene light and darkenesse, truth and falsehood; idolatry, and the seruice and worship of God. Secondly, to intreate the Lord in all humility, to open our eyes to diserne the truth, to giue vs his holy Spirit, to leade vs into all truth, to giue vnto vs the Spirit of Discerning, to trie the Spirit and the doctrine, whether it be of God, or not: for otherwise wee may bee lead away, and take light for darkenesse, and darkenesse for light. Let vs then confesse our ignorance and blindenesse, and bewaile it: Let vs

striue

striue against our careleſſeneſſe: let vs prooue the Doctrine by the touch-ſtone of the Word, if they be according to the Law and the Prophets, elſe abhorre them. Let vs doe as the men of *Berea* did, intreate the Lord to giue vs the Spirit of diſcerning, that we may trye all things and hold the truth. And if euer we had need to pray for the Spirit of diſcerning, now is the time: wee ſee how bold the Diuell is, how diligent to deceiue vs; and the Papiſts they be impudent and ſhameleſſe, to thruſt vpon vs their curſed Idolatry, and tell vs it is the true worſhip of God; their abhominable Maſſe, their Merites, Purgatory, prayer for the dead, Worſhipping of Images, calling vpon Saints, vnwritten Verities, their vile Traditions, and

filthy abhominations, their constitutions and vile decrees; as if they were the written word of GOD. Now vnlesse wee haue knowledge, and be able by Gods Spirit to discerne the spirits; alas! wee shall drinke in poyson, idolatry, and superstition. O then let vs labour to know the Word of God, beleeue it, obey it, bee reformed by it, confesse our ignorance, and with all humility pray vnto GOD to open our eyes to giue vs the Spirit of discerning, to know the true religion from the false; which if wee doe, certainely the Lord will reueale his Truth vnto vs. And thus much shall serue for *Christ Iesus* gentle reproofe of his Church.

3. Christs answer to his Church.

The third and last point, is the direct answere of *Christ* to the request of the Church, she desired

desired to know of CHRIST: where hee fed his Flocke, and comforted them in time of persecution, that so shee might ioyne with them; and be defended by him from false worship, and the idolatrous Church. Here *Christ* answeres her to the full: *If thou know not, oh thou fairest among women, get thee forth by the steppes of the Sheepe, and feede thy Kids by the Tents of the shepheards.* His counsell stands in two parts, to shew her where he feedes. *q d.* Wouldest thou know where I feede my sheepe, and where I cause them to lye downe at Noone, that thou mightest feede with them, and bee in my Fold to bee defended and protected by mee? then I counsell thee: First, to walke in the *steppes of the Sheepe*: that is, thou must walk in the steps of the

faithfull seruants of God; *Abraham*, *Isaac*, and *Iacob*; thou must embrace that faith, religion, and worship of God, which they beleeued and embraced; that is, meant by the *steps of the sheepe*. Secondly, thou must *feede thy Kids*, that is, thou must receiue and embrace that doctrine which the ancient Shepheards, Pastors, Prophets, and Apostles haue taught and deliuered: and if thou shalt thus tread in the steppes of the sheepe, *Abraham*, *Isaac*, and *Iacob*, and embrace and obey the doctrines taught by the Prophets and Apostles, in the Olde and New Testament, thou shalt then know where I feede my sheepe, that thou maist feed with them, and take mee for thy true shepheard.

Docti. 8. A direction

From this answere of *Christ*, wee learne a cleere direction to know

know true Religion, and the true worship of God, from false religion, and false worship. If men desire to know where *Christ* feedes his sheepe, and where God is truely Worshipped, where is true Religion, we must then *tread in the steps of the sheepe*: That is, we must worship *God*, as *Abraham*, *Isaac*, and *Iacob* did, as *Moses* and the Prophets did, tread in their steps, and follow their godly examples; beleeue, repent, and walke with *God*, as they did, whom, by the iudgement of Faith, wee may Conclude of, that they were the Sheepe of *Christ*; for of them doeth *Christ* speake of heere, and not of a company of Popes, Cardinals, Iesuites, and the like of that rabble; of whom to think that they should belong to this *Fold*, I

to know which is the true Church.

know not from whence I should fetch my charity. Againe, wee must embrace and beleeue the Doctrine taught by *Moses*, and the Prophets; *Christ* and his Apostles, who were the true Shepheards, and faithfull Pastors of the Church of God: *To the Law, and to the Testimony, if they speake not according to this word, it is because there is no light in them.* And againe, *Thus saith the Lord; stand in the waies and behold, and aske for the old way, which is the good way, and walke therein, and you shall finde peace, and rest for your soules.* So then, if wee desire to know true Religion, and the true worship and service of God, this is the way, which I heere teach and deliuer from the Lord *Iesus Christ*, against the Doctrine of all the shauelings of *Rome*; namely

namely this, and none but this: To enquire of the Faith, Religion, and manner of worshipping of God, performed by *Abraham*, *Isaac*, and *Iacob*, Patriarkes and Prophets, preached and published by *Christ*, and his Apostles; beleeue that, embrace that, and rest our soules on that.

This may serue to decide a great question, and long Controuersie betweene vs, and the Papists. They affirme that they are the true Church, and we are Heretickes; wee beleeue and hold that we are the true Church of God, and that they be not, but *Babylon*, and the Synagogue of Sathan. This then is the maine question, whether they, or wee, bee the true Church? Who shall iudge? euen *Christ Iesus* him selfe in his owne

Word: we rest vpon him, and flye vnto him: which if the Papists would doe likewise, they would neuer haue runne into a labyrinth of Controuersies as they haue at this day: For *Christ* would quickely haue put an end vnto all. For hee saith, that they bee the true Church, which *Treade in the steps of the sheepe, and feed by the Tents of the shepheards*: That is, that people that beleeue and Worship God, as *Abraham*, *Isaac*, and *Iacob* did; and that olde Religion which they beleeued and embraced is the true Religion; for that was taught by the holy seruants of God, who were the faithfulll Shepheards, and Pastors sent of God to his Church. Now let triall be made whether the Papists or Protestants, the Church of *Rome*, or the Church

of

of *England* doe thus.

For the Papists, although they call their Religion, the old Religion, yet alas! it is newly deuised, the greatest parts of it, within these foure or fiue hundred yeares: It is such as was neuer knowne to *Abraham*, *Isaac*, *Iacob*, *Moses*, or the Prophets; it was neuer knowne to *Christ*, or his Apostles; they haue lost the *Steps of the Sheepe*, and the *Tents of the shepheards*: that Doctrine, manner of Religion, the worship and seruice of God, which was vsed by the Patriarkes, *Abraham*, *Isaac*, and *Iacob*, taught by *Moses*, and the Prophets; *Christ* and his Apostles; and they haue got a new Religion of their owne deuising: They walke not in the steps of the Flocke, but in the steps of their proud Popes, couetous

tous Cardinalls, filthy Friers, mangy Monkes? They haue deuised a thousand things in the seruice and Worship of God, against his Word, and against the Doctrine of the Prophets and Apostles. Where shall we euer finde that *Abraham*, *Isaac*, *Iacob*, and the Prophets did euer pray to Angels, or Saints, worshipped Images, prayed for the dead; looked to bee saued by their owne workes, or merites? If they can shew mee any foule-mouth'd Insuice of them all, but any one example, in the whole Booke of GOD, of any of Gods Children that haue performed them, I will then lay my hand vppon my mouth. In the meane time giue me leaue O yee Papists, to tell you that you are none of *Christs* Church, you are none of *Christs* Sheepe; for you

you haue left the *Steppes of the Sheepe; and the Tents of the shepheard*, the Doctrine taught by the Prophets of God, *Christ* and his Apostles; and therefore and no better then the VVhore of *Babylon*, the Synagogue of Sathan.

But as for the Church of *England*: wee doe beleeue and embracee that old and true Religion, that same faith which *Abraham*, *Isaac*, and *Iacob* did vse: VVee hold that Doctrine, taught by the ancient Prophets and Holy Apostles of *Christ Iesus*, without adding or detracting: and if we should dare to deuise a new kinde of Faith, Religion, and worship of God, not vsed nor knowne to the ancient Prophets, Patriarkes and Apostles, as the Church of *Rome* doth; it were to leaue the

steppes

steps of the sheepe, and to *ioyne with the Flockes of the Companions*, euen to shake hands with Idolators.

Well, let vs then ouer stand out against the Antichrist of *Rome*, and as *Christ* sayth, *Come out of her*, ioyne not with her in her false Religion, and Idolatrous seruice of God, least you partake of her plagues; but let vs hold fast till the true Religion of God. *Tread in the steppes of the sheep. Feed by the Tents of the shepheards.* Let vs liue and dye in the true Church of God, and for euer hold fast the true, ancient, and holy Religion, which wee haue receiued from the holy Patriarks, *Abraham, Isaac, Iacob, Moses*, the Prophets, and the Holy Apostles of *Iesus Christ*, and then we shal be safe and sure; yea blessed and happy for euermore.

FINIS.

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